

THE  
ARRAINMENT

OF THE WHOLE SOCIE-  
TY OF IESVITS IN FRANCE,

holden in the honourable Court of Parlia-  
ment in Paris, the 12. and 13. of Iuly. 1594.

Wherein is laied open to the world, that, howso-  
euer this new Sect pretendeth matter of Religion,  
yet their whole trauailes, endeuours, and bent, is but  
to set vp the kingdome of Spaine, and to make him the  
onely Monarch of all the West.

*Translated, out of the French copie imprinted at  
Paris by the Kings Printer.*



AT LONDON  
Printed by *Charles Yessewert* Esq.  
1594.

CVM PRIVILEGIO.

THE  
ARRAIGNMENT

OF THE WHOLE SOCIETY  
OF CHRISTIANITY

IN THE YEAR 1844

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AT LONDON

Printed by Charles Taylor

1844

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THE PLEA OF M. ANTONIE AR-  
nauld Counſelor in Parliament, and heretofore  
*Counſelor and Atturney generall to the late deceased Queene  
Mother, for the Vniuerſitie of Paris plainiſe, againſt the Ieſuites  
defendants, the 12. and 13. of Iuly. 1594.*

The Subiect of the Plea.

**T**he Ieſuites hauing boꝛne out themſelues a-  
gainſt ſundry complaints of the Vniuerſi-  
tie, by the ſupport of ſuch as vſed their ſer-  
uice in executing of their great and miſchie-  
uous enterpuiſes, became at length after the  
blocking vp of the towne imperious commañ-  
ders in Paris, and kindled the fire of ſedition  
in all the chiefe towneſ of the Realme, vſing  
blaſphemous raylings without ceaſing in their ſermons and con-  
feſſions, againſt the memoꝛie of the late King, & againſt the kings  
Majeſtie that now reigneth, whome they wounded and ſtonge  
with their venomous tongues, and the moſt ſlaunderous wordes  
they could by any meanes deuile: And to heape by the full mea-  
ſure of their impieties, attempted to murder the King by the  
handes of one Barriere, who was executed at Melun, and confeſſed  
it at his death. Which was the cauſe of the firſt reſolution, taken  
and agreed vpon by the Vniuerſitie of Paris, ſince the towne re-  
turned to the obedience of the King, to be humble ſuiters that the  
Ieſuites might be baniſhed. To which ende and purpoſe, a ſuppli-  
cation was preſented againſt them to the Court of Parliament,  
the authoritie of which Court, though they kicked and ſpurned a-  
gainſt for the ſpace of certaine daies, yet in fine being enforced  
therunto (by an order ſet downe on thurſday the 7. of Iuly 1594.  
the tenure whereof was, that vpon the Monday then next enſu-  
ing their default of appearance ſhould receive iudgement, without  
any moze delay) they brought in their Couñſel that day into the  
A.ij, great

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great chāber, befoze the Court was set: which Cōselloz gaue the Court to vnderstand, that in way of defence of his Clients cause he should be constrained to vtter much matter, which would be very displeasing to many which were now become Seruants to the King, and therefore prayed the Court, that the doozes might be shut, whilst the matter was pleaded. This was a subtill practise of the Iesuites, to secrete from the people, (whome they had to this day bewitched with their sozceries and enchantments,) their illusions and dangerous practises, wherby they laboured to subiect all Europe to the thraldome of Spaine. Notwithstanding, this cunning-plat of theirs tooke so good successe, that order was taken by the Court, that the doozes should be shut whilst the matter was in pleading. Master Antonie Arnauld pleaded for the Vniuersitie, Master Lewes Dolle for the Curate of Paris, who toynd with the Vniuersitie, Master Claud Duret for the Iesuites, Monsieur Segquier for the Kings Attorney general.

The plea of Master Antonie Arnauld Counselor in Parliament for the Vniuersitie of Paris plaintiffe:

against  
The Iesuites defendants, the 12. & 13. of Iuly. 1594.

**I**n may please this Honorable Court, I will begin this action with an other manner of protestation, then our aduerse parties haue bled: for whereas they gaue out yesterday to the world, that the doozes should be shut whilst this matter was in pleading, by reason of the threats which they had cast out of speaking against many, which had now submitted themselves to the Kings obedience, and were content and forward to hazard their lines daily in the warres for his seruice: I protest on the contrary, to offend no man neither in word nor thought, but such as stand and remaine metamorphosed Spaniards.

The reason of the diuersitie of these two protestations is apparant enough. The Iesuites cannot doe a greater piece of seruice to the King of Spaine their Master, then in this plate to slander such

such men, as haue, in fozte as the world seeth, sharpened his edge, by putting so strong and important folwies into the halberd of his greatest and most daungerous enemy.

And on the other side, the Whittierliffe of Paris, (the Kinges eldest daughter, for whome I speake,) can not doe his Dauidlike a greater service, then to keepe inuolubly the Law of Forgetting, which is the originall and fountaine of the peace which we now enjoy, and that we are and hope to enjoy from hence forward.

I remember that I haue read, that at what time the battaile of Pharsale was agreed on by the Generals & Leaders on both sides, and the Trumpeters were commaunded to sound their Trompets; certaine of the best of the Romanes, and some Grecians (that were then present in the field, but not within the battails) taking the state of both those huge and mighty armies so nere together, began to consider with themselves to what point the offices of the Romane Empire were brought; And their answer was all one, the setting and ordering of their battails was all alike; their Chignes were without difference, resembling the one the other in all points, the very flower of all the valiant men of one selfe Land Citie; and a mightie strength not to oppose the instant to runne himselfe beginning a notable example how to blinde, raging, and furious the nature of man is. When it gaineth it selfe sure to be carried away with any violent passion. For if they would haue ruled and gouerned that which they had to holp conquer by the greatest and best part of the world both by land and sea, had bin in their subjection, and under their obedientie, no mind or counsel as this world is like unto; what order that had with any state well, with howe liberality what point of gentleness, of happiness, of honors, of riches, and mightines; the Crowne of France had howe attained unto; had it not bin for our wretchedness more then shall, what is the number of so many valiant men (which might doe him a binall thing for our civil dissentions) had bin more of temp. sufficient had bin gone and assisted our old enemye they would haue bin able to haue brought him to pable & comp. to make for his treasure and skill to do, especially under the happy conduct of so great and excellent a leader,

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der, who hath the harts and armes of Nauarre, of Aragon, and Portugal stretched out vnto him as their hoped-for deliuerer out of the bandes of this horrible tyrannie of Castile: whosoever, I say, wil consider these things, can not hold himselfe from entring into iust choler and extreame indignation against them that haue bin sent in amongst vs to blow the bellowes, and kindle the coles of this great fier, without ceasing and intermission, wherewith this Monarchie hath bin almost wasted and consumed.

That these instruments and firebrands of the world are the Iesuits, there is no man that doubteth, but onely two sortes of people: the one, which are of nature to feareful, that they thinke they are still within the clutches of the Sixteene Murderers, and the Iesuits their counsaile: and the other which are of their brotherhood and congregation, and haue secretly executed the most dangerous point of their boines, as a whole towne may be Iesuiticall.

But these men speake but softly, as not daring to be heard. And on the contrarie side, we see a great and vniuersall consent of all honest men, as well of such as departed out of this towne during the warres, as of them that tarried behind, and with so great zeale and stout courage opened the gates of the Capitall to their King, (For we can not all of vs but feare alike, desire alike, and hate alike.)

We see, I say, so great an affection of all the heartes that are true French, and vnsainely desirous of the greatnes and increase of this Crowne, that they are readie (vpon a grounded hope they haue vpon an infallible assurance of your Justice and deuotion to his Maesties service) to hunt out all those murderers of Kings, these confessors, and eggors on for ward of such parricides: to hunt them, I say, out of France, and from amongst all them that are vnder the obedience of the Flower de Lys, sworne enemies to these monstres, that haue bereft them of one of their dearest children, and are now come to the watch to heare of the like newes of the King that now reigneth, whom they haue already murdered, as much as in them might lie by aide, counsaile, and burning desire, and at this day strike with tooth and naile wholly to subuert and breake in a thousand pieces the pillar whereupon the scepter resteth,

steth, which they haue shaken many a day: which they haue shaken, I say, in the sight of all men of vnderstanding, that foresold it in this great Marketplace of France, not when the doores were shut, but when they were full open, and with as great resort of people, as is now in this great hall, desirous to come in. That foresold it, I say, not doubtfullie and in a cloude, but clearly, and with all the circumstances which wee haue sene: foreselling vs of all the miseries which wee haue felt, and the calamities which haue brought vs within two fingers breadth of our vtter ruine. But their foresights, their aduertisements, their protestations, were no lesse fruitles then true, true Cassanders,

Tongues by the ordinance of God neuer beleened of the Teucrians,

And why so: whence came this so great and dead sleepe: and how cometh it to passe that these miseries could not be remedied, which were so prouidently foresene: The cause is verie manifest. The Golde of Spaine had gotten a passage into the purses of the greatest fauorites, that daily maintained and set by these Trompets of warre, these firebrands of sedition, these tempestuous and stormie winde, which can doe no other but daily and hotterly bere and disquiet the calme of France

As for such as in great sinceritie reiected this gold of Spaine, the greatest part of them notwithstanding became faint hearted, and cast downe countenanced, and feeble handed, when the time came wherein it behoued them to strike this mayne stroke for the liberty of the Gaules, and to exterminate these traitors which haue bin sent in amongst vs by herdeleins.

Few were found that ioynd courage, force, and resolution with honestie, and yet such as they were, the enemy found the meanes to ridde his hands of them, all credite & authoritie was taken from them: But yet at the length, the feeble handed receiued strength, and we may not onely without feare, but also with honor and reputation speake against these wicked enchanter, that haue giuen the wine of rebellion to the people to drinke, and haue fostered them with a most dangerous kinde of seede, sowing the doo of France

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France with the leuen of Spaine.

Thinke not, you spirals of Castile, that you shalbe able to breake this blow, of the heate of Fraunce; and sende vs backe to your accustomed tow long delaies of iudgements, and framed for gillie persons, as you did at the yere firtie foure. At what time, men spake of your actions but as in way of prophesying: and for one man that perceived a right the thing that was futurely like to come to passe, there were alwaies ten that did not so much as dreame of any such matter. But at this day, what man is there, that in his bodie, in his gods, in the losse of his parents, or of his friendes, hath not felt the horrible effects of your conspiracie, and the violent exorutions of the commaundements, which you gaue to the people in pulpites, places dedicated to truth and pietie; which you haue filled with fire, with blood, and horrible blasphemies, making the people belieue that God was a murderer of Kings, and attributing to heauen, the stroke of a knife forged in Hell.

Henry the third, my renoumed and redoubted Prince (who hast this contentment in Heauen, to see thy lawfull and noble successor, hauing marched vpon the bellies of all thine enemies, to reigne now peaceably in thy house the Loure, and vpon the frontier, to breake, scatter, and put to flight (an accident a thousand times more dishonorable, then the losse of ten battailes) the Spanish armies, and thunder with thy Canons, against the rebellious Cities that stood out to the last, accompanied with fire thousand Gentlemen, boyling with impatiencie to continue the glorious reuenge of thy death,) assist mee in this cause, and representing continually before mine eyes thy bloodie shire, giue me force and strength to make all thy subiects feele the griefe, the hatred, and indignation which they are bound to beare against these Iewes, who by their bloodie confessions, by their frantike sermons, by the secreste Counsailes with the Ambassadour of thine enemy, poisoner of thine onely brother, haue bin causes and seducers of all the miseries which thy poore people hath endured, and the end of thine onely life.



By god Lords, Charles the fift, and Philip his sonne, seeing them selues full fraught with the gold of the Indes, not yet drawn by, haue conceited vnto themselves and embraced no smaller hope, then to make themselves Monarks and Emperours of the World, and to set vp the house of Austria in like greatnes in Europe, as the house of the Ottomans is in Asia.

These great men of State were not ignorant, what force the scrupules of conscience were of in the hearts of men, and how deeply and bottomlesly they pearce into mens breasts.

The compassing of the greatest part of the Court of Rome was but a trifle to them, by meanes of their great pensions, and of the rich benefices of Millan, Naples, Sicile, beside the linings of Spain, which were wonderfull riche.

But because the charge that is in this great Citie is heauie, and burdensome, they wanted light and stirring fellows to be placed in all quarters, to execute whatsoeuer might tend to the good and advancement of the affairs of Spaine. These are the Iesuits which are scattered abroad in huge and mightie swarmes: for there are betwixt nine and ten thousand of them, and haue already founded two hundred and four score Spanish Colonies, they possesse in reuenues about two thousand millions of gold, they are Lords of Bishopsdomes and great Baronies in Spaine, and in Italy, and attained already to y dignitie of Cardinals, readie to be made Popes: and in case they should haue continuance but thirtie yeares more in all the places where they haue nestled themselves already, it would be without doubt the richest and mightiest companie in Christendome, and would wage Armies, as already they begin to contribute.

Their principal bow is to obey their Generall and Superiour (who is alwaies a Spaniard, and chosen by the King of Spaine) euerie way and in all things. This appeareth true most manifestly by experience. Layola their first General was a Spaniard. Laynes the second a Spaniard also. The thirde Euarardus was a Flemming, a subiect of the King of Spaine. Borgia the fourth was a Spaniard. Aqua Viva the fift, living at this day, is a Neapolitane,

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subiect to the King of Spaine. The wordes of this fourth vowe are strange, yea horrible: for they goe thus farre, In him they must acknowledge Christ present, as it were, If Iesus Christ should commaund to goe and kill, they must do so. If therefore their Spanissh Generall commaund them to goe and murder, or cause the King of France to be murdered, they must of necessitie do so. Their Historie compiled by Peter Ribadenaiere a Iesuite, imprinted at Antwerpe in the yeare 1587. vnder the title, De vita Ignatii, sheweth that their institution hath no other end but the advancement of the affaires of Spaine, where they were receiued long time before they were receiued in any other part of the world. Marke, these are the wordes written in the page 146. of that Booke. For this Society; not yet borne in their Author Ignatius, was first allowed of in Spaine, & after that it was borne, was mightily resisted in Italye and France. Whereouer they are not bound so stricktly to any thing, as to pray day and night for the prosperity of the warres, and for the victories and triumphs of the King of Spaine. Behold the wordes of the page 169. We are bound day and night to appease and wearie God with our prayers, to protect and defend Philip the Catholique King in all safety and happinesse, who of his auncient and exceeding pietie, singular wisdom, and wonderful watchfulness, of the mightiest power of all Princes that euer were, setteth himselfe as a Walle for the house of God, and defendeth the Catholique faith. A matter which hee doth not onely with his inuincible power, but with those scout-watches of the holy Fathers, which haue the rule and gouernment of the Senate of the Catholike faith. So that we may not find it strange, that so many honorable personages do assure vs that they haue heard them pray for Philip our King. For there is not a Iesuite in the world, that doth not once in the day pray this prayer: and as the affaires of Spaine require, wherefoeuer they become, they make their bowes for him eyther publickely or secretly.

And on the contrary side, it is wel known to all men, that they neuer pray in any sort for our King, to whom also they haue no oath of obedience, as whereof they are not otherwise capable, because their coporation is not allowed in France, and being liege vassals,



vassals, & wholly bound as wel to their Generall as to the Pope: which point both manifestly discover their conspiracie, & sheweth evidently, that their bow tendeth to the subuersion of the state. For within the compasse of almost sixtine hundred yeres (where in the Christian Religion was watered with the blood of Christ, & his Martyrs) there hath not a Sect bin heard of, that hath had such strange volues as this sect hath.

So farre of is it, that the Clergie of France hath euer bin spotted with the like, that on the contrary side, whensoever the Popes combined themselves without cause with the Enemies of this Crown, and would haue imploied the authority and power which they haue from God to edify withal, would haue imploied it, I say, to the distruction of the most flourishing state of Christendome, and whom they may thanke for their temporalities, they haue found great and holy Marstonages, who with a common consent of the whole Church of Fraunce haue manfully resysted such enterprises.

But in this later age, one part of the Clergie is found to haue sucked of this poisoned milke, and this doctrine of the Iesuites, that whosoever had bin chosen Pope, (notwithstanding that from time to time it had bin well knowen that he was a Pentioner & Partisan of Spaine, and a sycorine enemy to France,) yet might he notwithstanding make the whole Kingdome a pray, and discharge the Subiectes from their obedience which they owe to their Prince.

This schismatical and damnable proposition, directly contrary to the word of God, which hath wholly seperated and put a difference betwene the Spirituall and Tempozal powers. This proposition which would make Christian Religion, as contrary to the maintenance of States and Kingdomes, as in truth it helpeth to establish them: This proposition, I say, hauing taken place in the hearts of some Frenchmen, hath brought us these rages, these cruelties, these murders, and horrible confusions which wee haue seene.

In the yeare 1561. John Tanquerel Bachelor of Divinitie was

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condemned to recall his error in being so bold and hardie as to set dooyn amongst other his disputable questions, this for one, that the Pope might excommunicat Kings. In Januarie 1589. at what time there was a question put forth in the Diuinitie schole called Sorbonne, whether subjects might be freed from the obedience of the King: Faber the Chancelloz, Camus, Chabot, Faber the Curate of Saint Paule, Chauagnac and the most auncient Diuines withstood it stoutly, but the great number of the Scholers of the Iesuits, Boucher, Pichenat, Varadier, Semelle, Cueilly, Decret, Aubourge, and many other caried it away with pluralitie of voices against all the martines of Fraunce, & liberties of the French Church, which the Iesuites call abuses and corruptions. These are the goodly fruits of their lessons in Diuinitie.

The Kings of France are the eldest sonnes of the Church, somes which haue deserved as much as may be, withstanding and suppressing the inroching of the Kings of Castile, Aragon, and other that went about to take away the right of the Church of Rome. Like when the Pope will acknowledge the King, for his eldest sonne, and chiefe king of Christendome, then will the Frenchmen acknowledge him for their holie Father: but as long as he playeth the part of a Father in law, and not of a Father, of a Partisan, and not of a mediator, as long as of a malicious stomake he shall bestow his might and main to dismember France, to purchase vnto himselfe a soueraigne commaundement there, and to tread the Flower de Lys vnder his fete, or to ioyne them in way of triumph to the armes of Spaine, which are farre different from them,

Let our Sea bankes be opposite vnto theirs, & our forges vnto their streams, let our armies be against theirs, and let the Nephewes themselves fall together by the eares.

Thus haue our fathers liued: in the time of Lewys the gracious, Gregorie the 4. would needs intrude himselfe to come to excommunicat the King: the Church of France willed him to returne excommunicate himselfe: the like befell in the time of Charles Chaunc against Pope Adrian.

D. b. aue

O byate and invincible Church of France! in those dates, thou wast full of french courages in deed, Christians in deed, Religious in deed, whose principall bove was euery way and in all things, to obey Gods commaundements which are all waies iust, and not all the insolencies and enterprises which Rome or Spaine would make against the french: but since that thine enemies haue combined themselves together against thy greatnes, they haue sent to thee these new Colonies of Castillians, these conuents of Murders, bound by their solene bove to obey their Spanissh Generall as Iesus Christ come downe vpon the earth, and to goe and murder Kings and Princes, or to cause them to be murdered by others, to whome they recommend their raging furie, Since that time, I say, where are these byaue resolutions of the Church of France?

As we reade of certaine twiimes, that the death of the one, was the end of the other, in like sort this law, which bindeth vs not to start from our obedience dew to the King, what excommunication sooner come from Rome, this law, I say, is so firmly knit to the state, and the state to it, that euen as the day of their beginning is one, so must and ought their ende to be. It is this sincere, perfect, and absolute obedience, that winneth battailes, that scattereth our enemies, which aduanceth the desert, and crowneeth the labour, without which nothing can prosper, nothing can be durable. This is the true bonde, the ornament, and strength of all things. Kingdomes can beare no felowships, nor lights with lights agree, if there be two sunnes, all the world wilbe set on fire. So though the Primates, Archbishops & Bishops haue the principal charge of religion in France, yet notwithstanding before and aboue all things, they must giue their othe of fidelitie to the King, so farre are they from hauing a contrarie bove to obey the Pope absolutely.

Holy Lewes set himselfe stoutly & with great sharpenes against the bulles of Rome, as may be seene by his placarde, the Popes of Rome had wrought a good reuenge, if they could haue rooted out all the race of that good & valorous King. Whereabout the Cardinal

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binall of Plaisance laboured mightily being sent into France vnder the title of Legate, who employed all the meanes he had, all his greatnes, and all his forces to subuert the Salique law, the true Palladion of France, and without which, the Flower de Lys, could neuer haue mounted to so high a degre of honour and glorie, as euen at this day maketh them to glister and shine maugre the beardes of all the practises, of all the treasons, of all the underminings of Spaine, farre aboue all the proudest and topsailed in the world.

Let vs goe on and see how these fellows may abide in France, which haue this fourth and principall bolue of absolute obedience every way and in all thinges, to their Spanish generall, and to the Pope (commaunded and daily menaced by King Philip, who hath his foote vpon his throte by meanes of Naples and Sicile, and of his partisans within Rome it selfe). To the Pope, I say, who maintaineth in the Chapter, Ad Apostolicæ de Sentent. & re iudicata, in 6. and in the extrauagant Commu. vnam sanctam, de Maioritate & obedientia, *That it is necessary for every man, if he will euer be saved, to be subiect to the Bishop of Rome.* And, because the world may not thinke, that this saying may be salued by the distinction of Spirituall and Temporall, behold how namely and expresse he declared himselfe to be head, superiour, and absolute maister both in Spirituall and Temporall thinges, ouer all Kings and Princes of the earth, mainteyning that he hath power to iudge and depose them: So then both the swords, that is to say, both the Spirituall & the Material are in the power of the Church; but the one is to be vsed for the Church, the other by the Church: the one by the hands of the priest, the other by the hand of Kings and Souldiers, but yet at the becke and sufferance of the Priest, and the one sworde must be vnder the other: & the Temporal authoritie be subiect to the Spiritual power: for as the truth witnesseth, The Spiritual power may institute and iudge the earthly power, if it be not good. So is the prophesie of Hieremie verified vpon the Church and Church power: *Behold I haue appointed or placed thee this day ouer Nations and Kingdomes, &c. as followeth there.* Therefore, in case the earthly power stray out  
of

of the way, it shalbe iudged of the Spirituall power: but if the Spirituall power stray out of the way, the lesser shalbe iudged by the greater: but if the highest goe astray, that is to be iudged of God onely, and not of man, as witnesseth the Apostle, The Spirituall man iudgeth all things, and himselfe is iudged of no man.

If these propositions be not erroneous and Schismaticall, what followeth but that all we that obey the King are excommunicate, that the whole kingdome of France standeth interdict, accursed, and a pray to Satan: But how did our aunccestors (whose vertue euen at this day supposeth our faults) behaue and carry themselves in such accidents, and in such encounters: Philip the faire sent to Boniface the eight, that he had no authoritie at all ouer the Kinges of France, and that they that said to the contrarie were foles and madmen. Read Belarmin, heare all the Sermons, all the confessions of the Iesuites, they sende all such propositions to the bottomlesse pit of Hell together with Philip the faire, and all those that burnt Pope Boniface his bull openly at an assembly of the states of this towne of Paris, declaring the seate of Rome vacant. This Belarmin a Iesuite mainteineth, that the Popes haue power to put downe the Kings and Princes of the earth, alleaging for his reason, certaine tirannous attemptats and enterprises.

Pope Benedict the 13. would needs follow Boniface, but his bull containing a diffamatorie libell against the authoritie of King Charles the first, was openly torne in pieces, and they that brought it, were put to their fine, and committed to prison.

Lewis the 12. surnamed Father of the people, was as much hated in Rome as he was loued in France: he had bestowed on Iulius the second many townes in Italie: in acknowledgment whereof, Iulius stirred up the Spaniards, Almaines, Suffers, and Englishmen against him: but in the yere, 1510. the King caused a Councell to be assembled at Towres, where it was decreed and enacted, that warre should be made upon him, which was also confirmed in an other Councell holden at Pisa. Whereupon the Pope toke upon him to excommunicate the King and the kingdome, giving them

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them absolution from all their finnes that could kill a French man. Thus you enlarge one mans territories, and take from an other, other some you make tributaries, you increase, you diminish, you giue, you take away kingdomes, who gaue you this power? For as so; God, he hath said, that your kingdome is not of this world.

This great excommunication could not make a breach in France, but it gaue a blow to the kingdome of Nauarre, which was allied to vs, where the subjects were not surely grounded against such enterprises: and Ferdinand King of Aragon seized upon the best part of the state of Nauarre, while Iohn of Albreat great grandfather to the King that now is, was in the arme of France.

God graunt that some reuenger may rise out of our bones.

Here am I forced to speake a word or two, touching the beginning of the Iesuits, but I will do it shortly, because my matter calleth me away.

In the yeare 1521. the Frenchmen undertake to restore one to his inheritance which he had lost by their incomes. They besieged Pampelune, and beate it with such a furie, as they carried it away, and wanne it. Ignatius Layola Commander of one of the companies of the garrison of Castile, was more hardy in defence of it, then any of the rest, and there had his legges broken, which accident caused him to folow the warres no more, but bowing with in himselfe, an unreconcilable hatred against the French, no lesse then Hannibal did against the Romans, through the helpe of the Deuill, he hatched this cursed conspiracie of Iesuits, who haue bin the causers of such ruine as France hath received.

Foresightfull Nature hath made the cruellest and most murdering creatures, least fruitfull: the Lionesse bringeth forth but one, and but once whilest she liueth. If they were as fertile, as other beasts, the world could not possibly be inhabited. But it is a strange thing to see, how this wicked race bozne to the ruine and desolation of mankind, hath multiplied in a few yeares: being growen from the number of three score persons, which was their first foundation, vnto ten thousand. In so much as that if they should continue to increase in like proportion, they would become within



within thirtie yeres spate more then twelve hundred thousand, and would make whole kingdoms all Jesuits.

Had they come into France with displayed ensignes, they had passed frō the birth to the grave: but they slyly crept into our Universitie of Paris, and took by lodgings in little chambers, where they continued a good while, lurking as fowes for a pray, and playing the spies, receiving directions from Rome, and very peremptorie letters of recommendation to such as were the greatest favourites in France, and hunted after credite and honour in Rome (which sort of people was alwaies greatly to be misbought for the affaires of this Weald.) So that by this sly and slyly manner, having underminingly crept in by little and little, and in fine having gotten the Cardinals of Tournon and Lorraine for their Presidents and Judges, they procured a Decree, made at Poissy touching the receiving of their colledge which had bin oftentimes reiected before; to be confirmed and signed in their behalfe. (The Universitie not being admittes to speake for themselves against them) with this pious, that their profession should be banished, and that they should abandon the name of Jesuits.

They desire no better entrāce then this, making full account, that by litle and litle, and slyly without any poysoning at all, to gather into the Jesuits such a number of Jesuiticall contacts by their confessions, sermons, and instructions of the youth, that in conclusion they should not onely be matters of their miserie, but also ruinate their doerlwies, and have a souveraigne commandment over the state. As he deede they effected it to the sight of all the world, from the time of the shutting up of this Colledge, until the happy reducing of it to the obedience of his Apostolicall See.

What tongue, what voice is sufficient to expresse the secret Counsailes; the most horrible conspiracies; more dangerous then the conspiracie of Capline, which were holden in their Colledge in Sclaves street, and in their Church in S. Antonies street where dwelt the agents and Ambassadors of Spain, Mendoza, Dagaillon, Diego, Dima, Taxil, Ferdia, and others hold their secret meetings and assemblies; but among the Jesuits: where did Louchard,

Ameline,

C. J.

Ameline,

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Ameline, Cruce, Cromer, and such like notorious manquellers, and murderers build their conspiracies, but amongst the Iesuits: who made that bloodie answer to the Catholique Apologie, but the Iesuits: who employed all their studies to speake against the parson, and right of his Maestie that now reigneth, as false and slanderous matters as possibly their wicked heads could devise. What are they that from the yere 1585. would give no absolution to the Gentrie of France, unless they would bolue and promise to bande themselves against their Soueraigne being a most Catholique King, and such an one, as against whom they could make no exception, but onely this that he would not die so soon, as their Magiciens had foretold he should: who were the causers of the losse of the towne of Perigueux, but the Iesuits, which went and made a tumult enen in the towne house: who were the causers of the revolt of Rhennes, which continued but eight daies, and was as much as all Britanie was worth, but the Sermons of the Iesuits, as they themselves had caused it to be deliuered out in Print enen in this Citie: Who were the causers of the losse of Agen, Tholose, Verdun, and generally of al the Colonies where in the yhaie gotten footing, Bourdeaux onely except where their traierous purposes were prevented, and Neuers, where the presence of Monsieur de Neuers and the weakenes of the walles appalled the courages of them whose harts they had enpoisoned:

Where did the two Cardinals, which termed themselves Legates in France, assemble their Counsailes but onely amongst the Iesuits: where was it, that Mendoza the Ambassadeur of Spaine vpon Alholen day in the yere 1589. at what time the King had entred the faurburges, held his Consaile of socerche, but in the Colledge of Iesuits: Where was it, that the yere following the resolution was taken, rather to famish the ninth and tenth part of the inhabitants of Paris, then to yeld vp the towne to the King: who was it that lent the entrees Wines, Graine, and Measur their houses vpon Mortgage of the Jewels of the crowne, but onely the Iesuits, as they were found by Largely, seized therof the morow after that the King came into this towne: Who was president



prebost of the house of those sixteenth Murderers, but Cormelet, Bernard, and Father Odo Pichenar the cruellest egge in al Paris, who toke it so much to heart, to see things go otherwise then he made account of, that he became mad, and remaineth to this day in chafnes, within their College of Bourges. An auncient Iupiter said, that if it were possible for man to looke into the hearts of the wicked, he should behold there, both rents and strokes: for as the bodies with woundes, so are the mindes of the wicked rent and torne in sunder with crueltie, lustes, and wicked counsailes.

When M. Philip by the perswasions of the Iesuits, had brought in his Spanish garrison into Paris, and would haue that which he held not by force, coloured with some satire the to, whom sent he, but father Mathieu the Iesuite, carrying a name like to the surname of an other Mathieu a Iesuite, the principall instrument of the league that was made in the yere 1585. This Mathieu, during his short abode in this towne, being lodged in the College of Iesuites, caused there a letter, to be written and signed; whereby those noble maisters, that termed themselves the Counsellors of the sixtient quarters of the towne of Paris, gaue not onely the towne but the whole kingdome to King Philip, which thing will appeare better by the letter it selfe, then by any other discourse that may be made.

Sire, where as your Catholique Maiestie hath bin so gracious vnto vs as to giue vs to vnderstand by the most religious and reuerend Father Mathieu, not onely his holy intentions towards the general good of Religion, but in particular his great affections and fauours towards this Citie of Paris. And a litle after. We trust in God that before it be long, the armies of his holines and your Catholique Maiesties being ioyned together, wil deliuer vs from the oppression of our enemy, who hath hither vnto, by the space of an yere and halfe shopped vs vp on al sides. so that nothing can come into the towne, but with hazard, or by force of armes, and would presse further, stood he not in feare of the garnisons, which it pleased your Catholique Maiestie to send vs. We may boldly assure your

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Catho-

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Catholique Maiestie, that she vov'es and desires of al the Catho-  
liques, are to see your Catholique Maiestie hold the Sceptre of this  
Crown, and reigne over vs as we most willingly cast our selves into  
your armes, as into the armes of our Father; for that your Catholique  
Maiestie would be pleased to appoint some one of his posteritie,  
And if it shal stand with his good pleasure to appoint vs any other  
beside himselfe, that it may please him to make choise of a Sonne in  
law, whome we will receiue as King with al the best affections, al the  
deuotion and obedience that a good and loyal people can and are  
bound to yeeld to their liege and Soueraigne. For we hope so well  
of the blessing of God vpon this alliance, that what we haue already  
receiued of this most puissant and most Christian Princeesse Blanche  
of Castile, mother of our most christian and most religious King S.  
Loys, we shal receiue it, yea to the double of this great and vertuous  
Princesse daughter of your Catholique Maiestie, vpon whome for  
her rare vertues, the eyes of al men are fixed and set, as a most pleasing  
object, and in whome most gloriously shineth the blood of France  
and Spaine, to no other end and purpose, but by a perpetual alliance  
to fraternise and to yoe in one brotherhood as it were these two great  
Monarchies vnder their government; to the aduancement of the  
glorie of our Lord Iesus Christ, the beautie of his church; and vniou  
of al the inhabitants of the world vnder the Enseignes of Christia-  
nisme, As your catholique Maiestie, with so many notable and tri-  
umphant victories by the fauour of God, and his aide hath mightily  
preuailed and aduanced the saite, so we most hartily pray to God, who  
is the Lord of battailes, to continue your proceedings therein with  
such accomplishment, that the whole worke may be consummate and  
perfected in al points to which end and purpose, that it would please  
him, to prolong your catholike Maiesties daies in perfect & blissful  
health, accompanied with daily successe of victories, and triumphes  
ouer al your enemies. From Paris this 2. of Nouemb. 1634. And  
beneath on the one side. The reuerend Father Mathieu this bea-  
rer, who hath greatly comforted vs & fully instructed with the state  
of our affaires, shal satisfie your Catholique Maiestie in all things  
which may seeme defective and wanting in our letters, beseeching  
your

your Maestie most humbly so credite him in whatsoeuer he shall report unto you from vs.

The date of this Letter is infinitely to be considered, for it was written the second of November 1594 and 13 daies after, they that wrote the Letters, and under stood by father Mathieu King Philips purposes, they, May, that started not from the Iesuites, ne went to any other mens confessions but theirs, executed this great & horrible cruelty, most butcherly murdering (after the manner of Spaniards, and without forme or figure of proces) that man, whom the day before they reuerented as their Lord chiefe Justice, to wit, Monsieur Beillon. Whose Spaniards, Iesuites, and sixtene Murderers, or rather sixtene hangmen and their adherents, being of opinion, that this tragical and hideous spectacle which they presented to the people in a great assemble at the Greue, would hearten them, and induce them to bath themselves in the blood of all honest men that could not abide to fall of the Spanish tyrannie. But God, that abhorreth such kind so execrable enterprises, disposed the matter otherwise, and so wrought, that y fearfull day, which they thought should haue bin an assured establishment of the Spanish comandarie within Paris, was the ruin & ouerthrow of it, Then was Troy taken, the most drouis & sluggish spirits began to be awake, the most bastards to change their dead into desperatenes, and they that were most bewitched by the sermons of the Iesuits, to know that the Empire of Castile, which had bin painted out unto them full of mockenes, ioy, and happines, was nothing but an heape of most barbarous crueltye.

This Letter written to the King of Spaine, and intercepted nide to Lyons by the Lord of Challeron, and sent to the King: the originall whereof was seene, and is to be seene daily, giueth vs cleerely to vnderstand, that the Iesuites and other traitors to France, haue no other marke to shoue at during all these warres, but to make the King of Spaine Monarch of all Christendome. The common Proverb of these hypocrites is, one GOD, one ROLLE, & one KING of Christendome, the great King Catholique and diuinel.

All

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All their thoughts, all their purposes, all their actions, all their sermons, all their confessions, haue no other white they aime at, but to bring all Europe vnder the subiection of Spanish gouernement. And because they see no sea wall so strong as the French Empire is, to hepe of this great inundation, they buisie themselves about nothing so much, as to breake in sunder, to dismember, to ruinate it by all manner of seditions, diuisions, and ciuill warres, which they cease not daily to kinde in it, labouring with might & maine especially to extinguish the Kinges house, which they haue brought to a seile Princes. And indeede, who was it that of purpose, to make the race of Monsieur the Prince of Conde Loys de Bourbon, (in which race consisteth the most part of the bloud royal) execrable and abhominable to all Frenchmen, published amongst vs, that he caused himselfe to be crowned King of France, but the Iesuites who were so impudent and shameles in a matter notoriouslie knowne to all the world to be false, as to write in the life of Ignatius pag. 162. that the Prince had caused French crowns to be coined with this inscription: Euis the 13. by the grace of God the first Christian King of the French, which is a most arrogant inscription, say they, and iniurious to all the most Christian Kinges of France. They say not, ought to be, as of a matter doubtful, but, is, as of a matter certaine.

O you noble Princes, children of such a father, why doe you not with our owne handes execute these deceiuers of the world, which seeke to ingraue as it were, & imprint vpon your foreheads the foulest and most shamefull marke that may be thought of in the world.

But what doe I stand vpon: vpon reproches done to the dead: alas, their purpose and burning zeale is to murder the liuing: was it not in the Colledge of Iesuites at Lyon, and also in the Colledge of Iesuites at Paris, that the resolution was last taken to murder the King in August 1593. Are not the depositions of Barriere executed at Melun, notorious to all the world, and do not those depositions make all true French hearts tremble and quake, all them I say, that haue not built their plottes and hopes vpon the death.

death of the King: was it not Varadepprincipall of the Iesuites, so chosen by them, as the honestest and best Iesuite, that exhorted and encouraged this murderer, assuring him that he could not doe a more meritorious worke in the world, then to murder the King though he were a Catholike, and that for this deed he should goe straight to Paradise: And to confirme him the more in this malicious resolution, did he not cause him to be confessed by another Iesuite, whose name can not be knownen, and may happily be in this Toinne lying in wait for like occasions: what more? Did not these impious, godlesse, and execrable murderers, give this Barriere the Sacrament, imploying the most holy, most precious, & most sacred misterie of our Christian Religion, towards the murdering of the chiefest King of Christendome? But how glad would they be, to be guilty rather of the fact committed, then of the fact intended?

The shop of Satan, wherein are hammered and forged all the murders that haue bin executed or attempted in Europe, within these fortye yeres: the right successors of the murderers that murdered Raimond Erie of Tripoly, Conard the Marquis of Monferad, Edward sonne of the King of England, and many other great Princes. Their Bishop also whom they worshipped (as the Iesuites doe their General, alwaies a Spaniard) caused a Dollarfull of twoedged sharpe knives to be carried before him, and the minister that carried it, cryed: Get you backe, flie away before him who holdeth the death of Princes in his handes.

There was a murdering Iesuite taken of late in Flanders, who deposed at his death, that there was another sent out of Spaine: to murder the King. Helas, what can we tell whether he be now in the Colledge of Iesuites or no, waiting his fit oportunitie, untill the King come hither: for to shew that the Iesuites can not disauow their companions of such enterprises, and that the highest point of their Honor standeth in executing such murders, terming them Martyrs which haue spent their liues therein, there are aboue three thousand persons that know, that Comollet preaching at Christmas last in Saint Bartholomews Church, took for his theme

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theame the third chapter of the Booke of Judges, where it is reported that Ehud came to the King of Moab, and escaped away, and after that he had discoursed at large upon the death of the late King, and cralted and placed amongst the Angels this Eagle, this Be-  
 mill incarnate, James Clement the murderer, he fell into a great exclamation: We haue neede of an Ehud, we haue neede of an Ehud, were he a Friar, were he a Souldier, were he a Lackey, were he a shep-  
 heard, it made no matter: Needes we must haue an Ehud: one blow  
 would settle vs fully in the estate of our affaires, as we most desire.

Behold my good Lords, behold againe and againe, behold, I say, to how high a degree, our black dishonestie, or rather our negligence, (pardon me I beseech you for my so saying, griefe and anguish of heart forceth me to it) caused the baldnes, the pride, the rashnes, the impudencie of such traitors, of such spials of Spaine, of such murderers, to cline, and to mount vp, as to be so bold as to vie the Pulpit for a place to sound out the murder of Kings in: This is their pure doctrine. All'n head of the Colledge of Seminaires at Rhemes, hath written a booke expressly of it. And to this effect, when William Parry was executed, he confessed that Benedetto Palmio a Iesuite had informed him, that it was lawfull to kill and murder all Kings and Princes excommunicate by the Pope. Up-  
 pon which point hauing after wardes had conference with a tra-  
 ned Priest called Vares, he told him, that it was a false proposi-  
 tion, and that he should be damned if he did so: And in this doubt-  
 fulnes and contrarietie of opinions, Parry went to confession to one Annibal Codreto a Iesuite dwelling in Paris: (this is the man that wrote in a booke imprinted at Lyons, that their Societie take their name hereuppon, because God had giuen them for compa-  
 nions to his Sonne Iesus Christ, and Iesus had accepted them for his companions) this Codreto told him, that it could not be but Vares  
 was an heretike, assuring him, that he could not do a more meri-  
 torious worke, and that the Angels would carrie him into  
 Heauen.

You Kings and Princes of the earth, what assurance can you  
 promise your selues of your liues within your Palaces, and in the  
 middell



widest of your Garden, if this deuillish proposition, committed out of the bottomles pit of hell, do once seize the hearts and mindes of your people, as the Iesuites cease not daily and hourly to beate it into their heads by their cursed confessions, tohererunto also they are bound by their rules: Let them lay hands vpon tyrants, and pluck vp durnel out of the Lordes field. They haue an article in their Bulles and Statutes, which tendeth to no other end. They stay not for any yere of probation, but receive all fish that commeth to their net, that are ready to take their holues, which being once done, though the partie be very simple, yet without repeale for euer, the Notarie that hath given his word, is bound to the Generall, and yet may the Generall displace him at his pleasure, untill he be professed: a matter that falleth not out sometimes in the space of 25. or thirtie yeares after.

How commeth it to passe, that the condition of these men, is so strange, so extraordinary, so unequal, that this contract betwene them cannot be reciprocal: To the end that when a man hath bin holden in suspence sometimes for the space of 25. yeres amongst them, if any inheritances fall vnto him, then will they take him in, but if none befall him, they may remoue him, vlesse he vndertake to execute whatsoeuer they will commaund him: so that, he that hath spent all his youth amongst them, seeing himselfe on the one side brought to beggerie, and on the other side fed with faire promises of assured Paradise, will easily resolve with himselfe either to be a murderer himselfe, or to exhort, confesse and minister the Sacrament to all murderers that come.

As oft as I call to minde into what extremity of miseries, both euery one of vs in particuler, and the state of France in generall should haue bin brought, in case this murder so cunningly per- swaded, so lively imprinted in Barriers heart by Varade principal of the Iesuits, had bin excused, the horrible seruitude that France should haue bin in at this day, the insolent pride and triumphes of the Spaniards, and the miserable estate of this great Citty, where the infant of Castile would haue proudly commaunded, I must needs confesse, that choler and iust indignation, makes me as it

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were besides my selfe, to see that yet these traitors, these wretched  
 castifes, these manquellers, these murderers of Kings, continue  
 amongst vs, liue amongst vs, enjoy the benefite of the aire of  
 Fraunce: And how liue they? They are in the Palace, they are  
 made much of, they are supported, they make leagues, they make  
 factions, and all sort of new alliances and associations. What? A  
 las, if God so permit that within these few dayes some Iesuite, or  
 other set on worke by them, be apprehended, as he of Melin was,  
 thinke you, how many sooner you be that support them in your dis-  
 courses, wherein you thinke your selues wise, considerate, adui-  
 sed, and to speake in a word, Spaniards, thinke you, I say, that you  
 shall be in safetie amongst vs? No, no, in all other matters, man  
 cannot be too modest, and of god say of himselfe: but when the  
 life, the safety, the preservation of this so sacred a person, so neces-  
 sary for France, as without whom the state would be vndon, would  
 be eclipsed for euer, and forthwith become one of the provinces of  
 Spaine, commeth in question, herein, I say, a man can not be too  
 hot. He that is cold, he that is modest in this case, is a traitor: ver-  
 tue in such cases standeth in excesse not of affections wisely, but of  
 passions also. Though the might of all nations were conspired a-  
 gainst vs, though all the world were in an vpyre about vs, though  
 the Seas were full of Haukes, though monstrous and strange  
 beastes were brought in vpon vs, yet wouldst thou keepe vs  
 vnconquered, O most vnconquerable Soueraigne: but who can  
 promise that this Piller and Starre of Fraunce shall continue for  
 euer, in case that these wretched castifes that do nothing but pra-  
 ctise daily against his life, if they that receiue these murderers sent  
 from Lyons whilest it rebelled, and now from Spaine: if they, I  
 say, that make the heartes of the religious desperate, that daily  
 sharpen the edge of the peoples hearts against his Maiestie, be  
 maintained and preferred in this state.

But they instruct the youth, what to doe: to desire and wish for  
 the death of their Kings. Farre be it from vs to mollify and sweet-  
 ten the punishment due to the Iesuites for their hatinuous crimes,  
 because they instruct some youth: Nay rather, this ought to be a  
 motive



fugitive to induce vs. to aggravat and augment it an hundred fold. For it is this godly instruction of your youth, it is these cursed propositions which they still into their tender minds, under a pretence of teaching of them learning. (as poisons are not given, but sweetned with sugar, and vices deceive not but under the shew and shadow of vertues) it is these bold confessions, (where, without twinges they paint not the faces but the hearts of their scholars with the sturture & painting of rebellion against their Prince and Magistrates) that hath filled so many places, and so many dignities with Spanish hearts, enemies to the King and his State.

The tender age of Children drinketh vp error with the first milke.

Some of their scholars have rejected their persuasions, & they do hate them a thousand fold more, then such as neuer knew them: but where one hath resisted them, a thousand haue bin marred.

We read in the 52. of Dion, that Maecenas shewed Augustus, that there was none so good a way to establish a peaceful state to himselfe and people, as to cause the nobilitie of Rome to be taught and instructed by such Scholemasters, as loued the state of a Monarchie. For the world altereth and changeth in short time, and this youth shall soorthwith be aduanced to great offices. In like sort, nothing can be more dangerous, then to haue our youth taught by these Spanish spialles; who aboue all things hate the French Monarchie.

It is a very easie matter to imprint such an affection as a man will, in these weake mindes: and nothing harder then to disroote them. For the preceptes that are learned in our tender years, take deepe roote. It was not the river of Euxotas that made men warlike, but the good insatution of Licurgus. It is not the river of Seine, or the river of Garonne that hath made so many wicked Frenchmen: but the colledges of the Iesuits at Paris, Tholouse, and Burdeaux. Since such Scholars came to charges, the manors of our auncesters sell not away by litle and litle: but ran down headlong like to violent floods, and raging fireames.

Christian religion hath all the marks of true Justice and pre-

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site, but none so apparant as the exact and pfect charge of due obedience to Magistrates and preservation of government: and these people, which terme themselves the fellowship of Iesus, haue no other matter they shote at, but to turne all lawfull magistracie upside downe, to establish the tirannie of Spaine in all places: and to this end doe they frame and fashion the murders of youth, committed vnto them to be witness in godd literature, religion, and piety.

“ Oh Lord, what nightish darkenesse possesseth the hearts of  
 “ men euen for the verie bent to wickednes. Teretis is ta-  
 “ ken to be godly, and reapeth praise by lewdnes.

The Carthaginians sacrificed their children to Saturne, their fathers and mothers being constrained to be present and assisting to the sacrifice, with cherefull countenance. It is a strange thing that we haue seene the time, when a man was not accepted a Catholique, vntlesse he put his children to schole to a Iesuite: and such as den brought vp in this Colledge, had their passports to goe whither they would, no man was to make inquirie what condition of life they were of. So that Parents framing themselves to the time, were constrained to lose their Children, which were either charmed, or very often vtterly murdered, as it were, if they found them to their bent. There are too many miserable examples heresof, knowne wel enough to euery mā, & publik complaints left to posterity for this wickednes, against these cruell manstealers that bereane Parents of their Children, and oftentimes spoile the of the supporters and pillars of their houses; as it befell to Arnauld the Bherife of Angers, who hauing eight small Children in his old age, was by the Iesuites robbed of his eldest Sonne, who might by this time haue succeeded his father in his home, and become a father to his yonger Brethren and Sisters. They stole him from him when he was about fortye yeares of age, and kept him in Italie and Spaine, so that he could neuer heare newes of him; notwithstanding all admonitions, and ecclesiasticall censures that hee could procure against them, which they make but a moeke of, contenting themselves with an absolution sent them from their

**Now** Spaniards generall, I don't thinke I neede to say  
in the meane while, when Ahaue shall come to die, the Iesuits  
will put in foote for the right of the eldest sonne in his goods and li-  
uing: for they neuer bring any of their nouices to the booke of po-  
uertie, untill they haue no hope of any succession: and before they  
become priests, they giue all their goods to the Colledge: So  
nothing cometh out of their clowthes, all cometh in: both by tri-  
te tales and by toils which they hunt after euery day, on the one  
side fearing the weake mindes of such as are at deathes doore with  
the terrors of Hell, & on the other side, promising them open Pa-  
radise if they giue any thing to the yelding of Iesus. As Mal-  
donat did to S. Andre president of Montbray, dealing from him  
by a confession full of couetousnes and masked iugling, all the  
movables and gaines he had gotten by his many yeres trauaile  
and service, of which monstrous abuse and treacherous fraude  
Monsieur Pibrac complained of in full Court. Who would know-  
eth what a manner of Testament and will they caused Gondran  
the president of Dijon to make, by which will and Testament  
he gave half a Countie to his sister bloudely holre, & leuied thou-  
sand franchises in land a yere to the Iesuites. It is well known  
how they robbed the house of Bolions, one of the richest houses in  
all Bordeaux. And of late, how they receiued for the right of in-  
heritance of the house of Monsieur de Lorgebaston president, the  
lande of Faillies, which they solde for twelue thousand Crownes,  
and sent the money into Spaine, to be put into their Treasorie  
there: for they keepe nothing in France, but onely the immoue-  
ables which are bequeathed them without power of alienation.  
It is also notoriously known, how they stole away the onely  
brother of the Marquis of Canillac a Gentleman at this day of  
eight thousand Spanish of revenue, and here apparant is aboute  
fue and fortie thousand, whome they keepe with god aduile from  
entering into the booke of pouertie, because they stand in good hope  
to become Lords and Maisters of the succession of his elder bro-  
ther, who is unmarried, and one that daily hazardeth his life in  
the Kings warres for his seruice, and is his Successor in Au-  
uergne:

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uerigne. And without doubt, if that noble man taste, if they haue  
no worse successe in their iudgements then they haue had hether-  
unto, they will become Marqueses of Camille, and so pull downe  
this house, which is at this day one of the greatest, and mightiest,  
and of greatest honour in all Britanie.

Our nation hath bin alwaies charged with want of wisdome:  
As for iustice, liberalitie, valour and courage, we haue enough;  
yea too much: but too little wisdome. What a carelesse super-  
stitie is this, that such Caterpillers as these are, under a colour of  
disdaine to take a couple of sons, and other small auails that are  
giuen to Scholemasters for instructing yong children, haue got-  
ten within these thirtie yeeres two hundred thousand franks of  
reuenue.

In our vniuersitie, there was neuer any thing taken of the  
poor sort: but if a Gentlemans sonne giue foure or five crownes  
to his Reader, for his yeeres traualle, is this any great matter?  
Is it not reason, for him that hath spent his yeeres in learning to  
haue some little maintenance to buy him an handsome gowne  
withall? We denie this, were not onely not to retaine a poore stu-  
dent, but utterly to sinke him. Heretofore poore yong men found  
the meanes to be entertained of the richer sort till twenty or thoo  
and twenty yeeres, and so began to get something: which caused  
euery yeere a thousand more to giue themselves to studie, then of  
therwise would haue done. But since the Iesuits haue dwelt all  
scholers to the selues, men are become out of heart: for take away  
rewards of studies, and learning faileth.

All the greatest and most excellent personages of ancient time  
were of opinion that it was reason, that such as take paines in  
buying by their youth in learning should be recompensed: and  
besides reason, they thought it very requisite and necessarie.

And yet notwithstanding these fellows following the steppes  
and practise of cunning impositions, (which alwaies mixe their  
drammes of poison finely and subtilly with some swete and de-  
licate ingredient) haue deuised none so fit a way to draw away al-  
scholers vnto themselves, as the refusing of these simple and small  
contribu-

contributions or allowances. For licentious pouthes had rather spend the money their parentes sende them in dishonest houses, then give it to their Carors, that all the yere long trauaile for

Per this were nothing, were it not so; the enchantments and sorceries wherewith they bewitch pouths. But as the Romaines were very carefull to bring up the nobilitie of France at Auchun, where they trained them up to the loue of the Empire, and to set get the ancient libertie of France: even so the tyrant of Spaine hath his Iesuits dispersed in France, to imprint the loue of his name and of his gouernement in the tender mindes of our children. God hath planted heavenly seedes in the bodies of men, which if a good husband haue the cultiuyng of, the fruite falleth out answerable to the seede: but if an euill husband haue them in hand, he deddeth them, as barren and marish ground doth; and so for good corne reapeth nothing but weedes. And take we what paines we can to weede out such opinions, our labour is but cast away, and our time lost. For the stomache being once distempred by a discaise, it altereth the nature of all the meates it receaueth. So that we haue no other remedie but the feare of Lawes, and enforcements, as great hatreds must be byled with great breads: but that obedience is alwaies more loyall and more acceptable, that proceedeth from loue, then that that is grounded vpon feare. They that are stong with the Serpent Dyslas haue a continuall drouth, though the fonte of the poison scattered through all the vaines and drying by the Roze of blood, in so much as the sicke man both nothing but drinke, and yet his thirst can neuer be quenched: In like sorte they that haue once tasted of this venenous and pestilenciall instruction of the Iesuits, thirst continually after the disquieting of the repose and quiet state of their Countries, and the aduancement of the gouernement of Spaine.

The historie of Portugal is well known: R. Philip had an eye vpon that his neighbour Kingdome a long time: but bring it to his subiection he could not wile he procured the Kings death, & the death of the greatell part of the Nobilitie. In this seruice he employed

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ploied the Iesuites which were about King Sebastian, who call themselves in that Countrey, Apostles: these fellows having by their lie and subtle practises bereft him of all his old servants, especially of Peter of Alcaſſonne his Secretarie, and perswading him to goe ouer into Africke against his enemies, ten thousand times stronger then all the power he had or was able to make, caused him to undertake the voyage, where he lost his life, and the liues of all the Nobilitie almost of Portingal. During the regiment of the Cardinal, which was not long, the Iesuites bestire themselves to well with their practises, that incontinently after the Cardinals death, and Antonie receiued & acknowledged King by all the states of the Countrey, he was forced to flee the lande, (all his Portiune and port townes being fallen from him in one day), and saue his life by trauaile on foote more then foure hundred miles. The Isles of Terceire held out yet for King Antonie, which was a good footing & stopped al the traffique of the Indies, the Frenchmen toke part with them, vnder the conduct of the Commander of Chattes. All the inhabitants of the Islands, al the Monkes and Friers, and the rest helped themselves most loyall and affectionate to their King, and chooſe enemies to the Castilians. But on the contrarie side the Iesuites which had bin the instruments of the reuolt of the kingdome, began to thynder against the French, and exalt King Philip. What did they then? In lieu of casting them into the sea, or at the least, of driving them out of the land, they were contentonely to shut them vp in their cloister. All this is largely discoursed in the Historie imprinted at Genoua, by the commandment of the K. of Spaine, & is wholly to his aduantage. Moreover all that is there set downe touching the Iesuites, is set downe for their reputation & honour, as men that had bin the principall instruments of the vniou of Portingal to Castile: as their trauaile at this day is to no other ende and purpose, but to wnite the kingdome of France to the crowne of Spaine.

What did the Iesuites? when they saue their time, in a night they brake downe the wall that rampired by their gates, and carried the sacrament of the Altar before them, making but a scoyne

of



of God in abusing his myſteries to raiſe ſeditious withal; and began to conſpire the people ſo well, that they appalled and cooled their courages, ſo that the French conducted thither by the Warſhall Stroſſy could haue no ayde nor aſſiſtance from them, which was the cauſe of his diſcomfiture. And here you are to marke how the Hiſtozie reporteth that foure ſcore Noble men, and two and ſittie French Gentlemen were boucherly put to death by a Spaniſh decre in one day; vpon one ſcaſſolde in Ville franche, and a number of ſouldiers hanged. The ſame hiſtozie reporteth, how that during this warre, five hundred friers, or other Religious perſons which had preached or ſpoken for King Antonie, had bin put to death. Behold the precepts of the Ieſuites. Kill, murder, hange, play the Bouchers: We ſee alſo in France, that they that goe to their confeſſions, and be noyed at their breſts, are ſo cruell, that they kill one another.

Marcelin in his 27. ſaſeth, that about the River Euxinus there was a people called Odrife, which were ſo accuſtomed to ſhed the blood of man, that if they had no ſtore of enemies, they would in their feaſts and bankets launce their owne fleſh. Theſe felowes murder one another, though they haue enemies inough in the field.

Goeto then my Lordes of the Nobilitie, follow theſe diſciples of the Ieſuites, to the ende they may recompence your ſeruites at their beſt leaſure and pleaſure with ſtabbes of daggers: and ſo your beſt anaile make ſome corner of France a prouince of the Moores, and from Barica receiue your lawes. How much more honorable were it ſo you, with your common loyaltie and mutual aſſiſtance to ſaue and recouer this kingdome.

Therefore take hearts vnto you and be of good courage, you brave and vndoubtable Nobilitie of France, holde on to conſigne your ſoules in one armie. God the proteſtor of kingdomes, God that hath alwaies caſt his eie of commiſeration vpon France in the greateſt afflictions it euer ſuſtained, will plant amongſt you without doubt, loue and concord. He will make your countenances fearefull, your armes ſtrong, he will ſend his Angels to

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strengthen you, that within selve daies you may rote out of France all these infected, and pzonde Castillians.

Alexander said that Antipater was outwardly clad with white, but inwardly was altogether redde: So there are a number that in bffer apparence are the kings seruants, and are skilful enough to make their profite of his good fortune: but within, they are altogether blood redde, wholly Spanish. These men that can not but vse the Iesuites to execute their mischieuous enterprises, dare not say openly that it were good to let them continue in France, (so) to vse any such speech, and to weare a redde crosse is all one) but they can say, it is no tme now to rid them from out amongst vs, and allege respects wherefoze, which I meane to answere. But first of all it is expedient to beate downe their chiefest bulwarke, which standeth in the referment to counsaile set downe in the yere 64. To which I will bring fine answeres, the least whereof is moze then sufficient.

The first is, that this instance of 64. is failed, not onely thre, but thirtie yeres agoe. And whereas they say, that the falling of the instance, hath no place in Parliement, that is not so, but when the pzoecesse is not discontinued. And as so; this matter which is now in question, so farre is it from hauing bin vled, that on the contrarie side, the copie of the pleas and bills haue not bin so much as taken out, which is the first act whereby the partie, that is referred to Counsaile, receineth his first instruction.

The second answer is, that the instance of 64. differeth wholly from that that is tendzed at this present: first the qualities are diuers: so; the Iesuites were then plaintifes, and be now defendants. Secondly, the question was, whether they should enioy the priuilege of the Vniuersitie or no. And now the question is, whether they are to be cast out of France or no. At that time, to appoint them to counsaile, was to denie them their demaunde. Now it were as much as to put to Counsaile whether the King should liue or no, if in the meane while; we must entertaine these murderers amongst vs, that desire nothing moze earnestly then his death.

Thirdly,



Thirdly; there is great difference betwene the *père* 64. and the *père* 94. In 64. that mischief was feared, which is fallen out and many would not be perswaded to conceiue it, being deceiued by the sugred and honied wordes of these hypocrites. Who would haue thought at that time, to haue seene Spanish dead paces in Paris, the Spaniards march vp and downe in those faire and large *Grètes*, their armes a kenobow, their staring eyes, their frowning foreheads, their maiesticall and solemne march as softe as foote can fall.

In the *père* 64. Barnard and Comolet were not heard to call the King, *Holofernes*, *Moab*, and *Nero*, mainteining that the kingdome of France was eleatine and that it belonged to the people to establish the kings, and alledging this text of the old Testament, Thou shalt choose thy brother for King, thy brother, say they, that is not to say, of the selfe same linage, or of the selfe same nation: but of the same religion, as this great Catholike king, this great king of Spaine. Comelet was so impudent and bold as to say, verie blasphemouslie, that vnder these wordes, Deliuer me O Lord out of the myre; that I may not sticke in it, David vnderstood prophetically the rooting out of the house of Bourbon. During these warres they would haue erected a Colledge of Iesuits at Poitiers, saying that a riche and religious Lord would giue eight hundred crownes of renenue for the foundation. And when they had bin instantly pressed a great while, to discouer who this great Lord was, being not able to name any other, they were constrained mangre their beaydes to confesse that it was the King of Spaine, who will neuer thinke it much to be at such a charge to entertaine such a pernicious and dangerous vermine amongst vs as these Iesuites are. And this was witnessed by all the deputies of Poitiers, which put to their helping handes to reduce that towne to the obedience of the King.

In 64. the Iesuites had not as yet the Booke of life amongst them, wherein they haue since kept a record of all that, that they learne by their secret thyltes of all houses and families, informing themselves by childezen and seruaunts, not what their

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consciencs are, but what speech and talke their parents and masters haue commonly in their houses, whereby they may know what disposition they are of. Gomoler preaching at the Bastile before the Gentlemen that were then prisoners in the beginning of the yere 89. said vnto them after a thousand impudent blasphemies, that he that had bin their King was not their King, plotting from thence the murder which they executed after wardes. When Trouue, and Captaine Aubrey were imprisoned in the Bastile by Bussy the Clerc, the Counsaile of the fortie, could not get them out: but onely Gomoler, as an Orpheus of his owne authoritie set them at libertie, such was the dependencie of the sixteene Murderers vpon the Iesuites. At what time there came newes of the Popes election that is now, Gomoler being come out of the pulpet, went vp againe, and began to crye out, Heare thou Politician, I will tell thee newes, we haue a Pope, what maner of Pope: one that is a good Catholique? What more: one that is a good Spaniard, Goe and hange thy selfe thou Politician. The Iesuites used no such language in the yere 64. an auncient writer saith, Yong Serpents deceiue: when one hath passed his naturall bignesse and is growen to a monster, when it hath infected the fountaines, and by breathing burneth which way soeuer it goe, men seeke to destroy it with some shot or other: euils springing may escape, but great are mette withall. Titus Liuius saith elegantly, It can not be, but the diseases must be knowne, before their remedies can be found out: so did euill motions breake out in men, before lawes were made to bridle them. Plato in the beginning of his first booke of Lawes saith, that Minos, went once in euery ninth yere to know of Iupiter what Lawes he should giue to the Cretensians: because that time beareth such a sway in the change & alteration of al things, that what seemeth good at one season, is hurtfull at an other. We find by experience, that good Lawes, and honest examples, draw their original from others offences: for faultinesse goeth before punishment, in time: & amendment is the yonger brother to offences.

Speake to the Marquis of Pisany, he will tell you that since the yere of 64. when he was in Spaine and Italie, as Ambassadour about

about the affaires of France; hee found no matter of weight, wherein a Iesuite had not an oare: Sopeake to them that had the deciding of al the letters of importance, which were intercepted during these warres, they will tell you, that they neuer read any pernicious point, where a Iesuits finger was not. Andeuellatellie at Lions, since the Colonne yielded to the King; a Iesuite that had begun to say his Masse; perceiving a Gentleman in the church to a white scarfe, ran out of the Church being full of people of a purpose to raise a sedition: a matter if they attempted since, and will no doubt be the losse of that Colonne being of great importance, if they be not speedelie banished out of the Countrey by your order and decree.

Fourthly; who so breaketh the modifications and conditions, wherupon a graunt is made unto him; to doe this to lose the benefit that he might receiue by the graunt. Soe since the yere 64. the Iesuites haue direclly broken the conditions of their aduise of Poissy, which is the onely allowance they haue had in France. First they haue broken them herein; that they haue retained their name of Iesuites; which they were exprelly charged not to doe. because this glorious name is particularly reserved to the onely seruour of the world: and there was neuer any amongst the Christians to this day found so transported with pride, as to dare to attribute this name either to himselfe in particular, or to other and himselfe in common. They alone haue bin so impudent; as to take this name in their propositions, by which (though their hearts intiling a sugred speech, carrying one thing setreated in their hearts, and another ready at their Tongues endes) their meaning was: within three months to flatter them, whom they would with all their hearts so instantly plüged in the depth of the Inquisition of Spaine. Secondly, they haue broken the aduise of Rois; wherby their Colledge was receiued, and their profession rected. For they haue bin so bold as to plant it in way of triumph in the maddest of Saint Antonies streete, where they are at this day so impudent, as to haue in their cappes the full armes of France, with a Cardinals hat above, to let us understand that in despite of King

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to whom they are not bound by oath of fidelitie, and whom they sought and will keepe daily to murder: they acknowledged one Charles the tenth to haue bin King of Fraunce, vnder whom they hoped to haue wrought with this Kingdome, as they wrought with the Kingdome of Portugal vnder another Cardinal. Thirdly, their aduise of Poissy purporteth expressely, that they may not procure any Bulles contrary to these restraints set downe by this act: and in case they doe procure any, they shal stand as none, and of none effect nor value, which is verified vpon this verie condition. But now they haue procured Bulles so contrarie to this aduise of Poissy, that whosoever make any limitations or restrictions against their priuileges and institutions, are by vertue thereof excommunicate with the greatest excommunication; yea whosoever shall dare to dispute or reason the matter, though it be but onely to seeke out the truth. Heare the verie wordes of their bull of 84. And obey their Governours in al thinges and euerie way, and be immediately subiect to this Sea, and clerely exempt from the subiection of all ordinaries and delegates whatsoeuer, or of any other Iudges, as by the vertue of these presents we do also exempt them. A point directly contrary to this clause of the aduise of Poissy. Vpon condition, that the Byshop Diocesan shall haue all superintendancie, iurisdiction, and correction ouer the said Societie and Colledges. And consequently their aduise of Poissy is become voide, as well by the course of law before alledged, as by the clause expressely set downe to make it voide by the said assembly. They shal renounce expressely and in plain termes all priuileges giuen by their Bulles, which are contrarie to the points and articles aforesaid. Otherwise and in want hereof, or in case they doe hereafter obtaine any other, they shal be as none, and of none effect nor value. But see yet a more strange clause set downe in their Bul of 84. by which, both we that speake against them, and you my Lords that are the Iudges, and they of Poissy also; which made the aduise, are al excommunicate. We commaund therefore (vpon their holie obedience and vnder paine of excommunication of the sentence giuen, & of disabling, to all secular offices and benefices, and reguler of al orders

ders whatsoeuer, forthwith to be incurred without further declaration, reseruing to our selues and to our successors onelie, the absolution from the same,) that no man of any state, degree, or preheminence whatsoeuer, be so hardie and bold as either directlie or indirectly to impugn or gainsay any institutions, constitutions, or these presents touching the said societie, or any of them, or of al the foresaid Articles, or any other matter cōcerning the same, though it be done in way of disputation onely, or to seeke out the truth.

Fiftly, and lastly, and to speake plainly without flattery in a matter of such weight, and a speedie issue whereof all honest men doe earnestly desire, who knoweth not, how that in Anno 64. there was not a man within this place so hardy as durst speake freely against the conspiracie of Spaine: All good men were affraide, and speechlesse: when as it was a miserable case to speake what a man would not; and full of danger to speake what he would willingly speake. The wheeles, the gallowes would not haue bin sufficient punishments for them that durst to haue bin so hardie: What thinke you the you Spanish spials you may alledge for your selues at this day to maintaine your selues: Will you say, because you haue bin suffered heretofore, nay that is reason sufficient to banish you out of Fraunce, to wit, your force, your violence, your tyranny, & the tyranny of your supporters, of your Spaniards, which haue bound our hands, which haue stoppt our mouthes, which haue made you so couragious, which haue made you speake so proudly, which haue set you so hie: you I say, most wicked varlets with your bloody handes, most pestilent and proud through your insatiable couetousnes, you that haue no regard of loyaltie, you that are void of God and all honestie, to be shot, you that make your gaine of all thinges be they honest or dishonest.

But they be not wicked varlets alone, there is a point that makes them worse: for if they onely had bin wicked themselves, our miserie had bin the lesse. The great number of Frenchmen whom they haue marde, hath bin the cause of our miseries. And yet now they seeke to throng themselves amongst this presse of people, and hide their heads, thinking to lessen their fault through the

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the fellowship of many offenders, as though in this their wicked  
 felownes they did but keepe the Kinges high way, doing as other  
 men doe. But it fareth farre other wise; for the greater the num-  
 ber is of lewd and euil affected subiectes, the greater is the haruest  
 of the Iesuits, for these are their fruits; And why is not this whole  
 kinde of Sixteene and their adherentes, vpon their way to Spaine?  
 Why are they not banished for ever out of the aire of France,  
 which they haue poisoned this long while? What do these Iesuites  
 here still: what doe they? See we not well inough what they doe:  
 What vndermininges, what violences, what corruptions, what  
 seditions haue they not already committed and done: Welcome me  
 my Lords, they lose no time; such busie heads, most sharpe in de-  
 uising, most impudent in attempting, most vigilant in effecting,  
 are not vnprofitable: they receiue packets daily from Spaine, and  
 from all corners of France, and deliuer them at Soissons: they ca-  
 rie their Packets out of the towne themselves, (for to rise and  
 search a Iesuite, were to commit high treason against God himself,  
 neither was there ever any Captaine that durst to this day at-  
 tempt such an act,) they receiue into their chamber of counsell al  
 that wil deuise or contriue any thing against the state of the towne;  
 if onely they will but make a shew to resort to their Churches, or  
 confesse to their Iesuites: what practise is intended by anie man a-  
 gainst any of the Sixteene, which doe nothing but practise our dis-  
 truction? Shall we still suffer our selues to be abused by these hi-  
 pocrites? Shall we be still like to the Barbarians, that made but  
 a scoffe of the fortifications which the enemies made against their  
 walles, vntill they found their walles beaten downe about their  
 eares, and their Towne foolishly lost: Shall we suffer our ene-  
 mies to gather together the pieces of their shipwrecks? Shall we  
 suffer the Iesuites to fasten the knots againe of their wauiles, and  
 frame a new their faction in the consciences of the people, which  
 are alwaies the greatest number?

In all this action, this is the strangest point to behold and con-  
 sider, what delates, what formalities of Iustice haue bin vied, and  
 how vpon the Iobaine, and euen at a berie instant, taking not so  
 much



much pleasure as to breath themselves, they could defend by bribes  
 rie and corruption, what they committed by malicious wicked-  
 nes. We haue not banished them as they did at Bordeaux, which  
 was the braillest and most honoyable act that the Sr arethat of Ma-  
 rignon euer did, though he stand renowned and highly thought of,  
 and to tell in the memoire of al posteritie for many noble victories  
 atchieued by his handes. But this blow of resolution which he  
 gaue, was a meanes of the preservation of Guyenne, which other-  
 wise had bin lost, and would haue giuen after it euen at that in-  
 stant, the losse of all the rest.

O brave and noble Marehall, thou fearedst not the reproches,  
 the wicked tongues, the stinking vomits of these amongst vs, that  
 fallie terming themselves the Kinges seruantes, doe foster, doe  
 mainteine, doe support, and fauor his most cruel, most detestable,  
 most contumacious enemies: Howbeit in the end they that all come to  
 naught, and that most shamefully together with their Iesuites,  
 notwithstanding their goodly and colourable pretences, the chief  
 rest whereof is this:

What will they say at Rome? Oh, what doe they speak of Don-  
 trent the Sparrhall of Matignon? will you know what they say at  
 Rome: Let vs distinguish the speakers: The Spaniards will say,  
 that they which banished the Iesuites out of France, are all of them  
 Heretikes: Haue they any other talke in their mouthes? I will  
 not speake onely of our selfes that haue followed the King and his  
 fortune, but also of them that tarried here in the Towne, who yet  
 couragiously and with euident peril of their liues, opposed them-  
 selues against the abolishing of the Salique law. Did not the Spa-  
 niards say, that they were all Lutherans and Heretikes?

On the other side, they that are at Rome and in Italie, and are  
 not Spaniards, they I say, will say, that this is the time wherein  
 the French men will shew themselves to be French men in deed,  
 franke and free, and swayne enemies to the Spaniards. This is the  
 time wherein they manifest to the world, that they are quicke of  
 sight, & looke into their state aright, by driving out from amongst  
 them these spialles of their enemies: to be short, this is the time

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wherein they meane to live in strengthfull and assured health, now that they purge these melancholike and overburnt, and most malicious humors out of the bodie of their common wealth. But though the Iesuites be dangerous to Fraunce, yet at the least they haue wrought mightie wonders amongst the Indian people. True it is, and such wonders indeed, as we haue good cause to take knowledge of: for they haue caused twenty millions of those poore soules, as their owne historie reporteth, and termeth them lambs, to be consumed by fire and sword of the Castilians. They haue weeded out the paganism, not by converting the Pagans, but by playing the bloody bouchers with them. Their manner of dispeopling of the Island called Spaniola, is much to be marked. They put all the men a part to worke in their mines, and the women they forced to cultivate the earth: so that keeping them from generation, & using al the crueltie they could against the living, in lesse then 12. yeares they inhabited the whole Island which is not small, with Castilians. In Peru they haue publike places of torture within the marches, wherein they may put a thousand at once, and there the Souldiers and the Lackies torment these poore people, thereby to make them confesse where their treasure is. And if any of them escape out, they goe and hange themselves in the mountaines and these wines by them, and their poore children at their feet. These monsters of tirannie, doe as ordinarie hunt after men, as we doe after the Bucke and Stagge, causing their dogges to deuoure the, and their Tigers, when they send them to seek honie and ware, and also by their Tuberons when they cause them to goe a fishing for perles in the most dangerous parts of the sea. If they carrie out any of these poore people to warre with them, they giue the nothing to live on, but constrain them to eate their eneuues, so that the Spanish armies are verie boucherries of the flesh of man. And yet we marvaill at the cruelties which they vse in these parts of the world, which are but fleabitinges, or honie soppes rather in comparison of that that they can doe. Their couetousnes was so extreme, that they laded their shippes with thise as many moe of these poore silliones then their ships could bear, or they had victuall

for, in so much, that they call so many of them over board, that to passe from the Ile of Lucides unto Spaniola, which is a good distace, a man needed not anie compasse, but onely the trace of these poore Indians dead floating vpon the sea; where they had cast them.

O pee Frenchmen behold, againe and againe, behold I say, the great fauour of God towards vs in drawing vs out of the snare of this monstrous & prodigious nation. Chaines and Irons should haue bin your best intertainment, full Argosies of you should haue bin carried to the Indies to worke in their mines, whilest they had placed Colonies in your Townes, and given your houses in the countrey for a reward: And yet notwithstanding, this murdering and casting in chaines and Irons, al the true Catholiks, & to leaue none in Fraunce but Atheists, robbers, murderers, incests, & pensioners of Spain, should haue bin termed nothing but the planting of the Catholike Religion.

But if the Iesuits be so wicked, why is there not an inditement framed against them? I answer you, that Monsieur the Kings Attorney generall knoweth how to prosecute that which he thinketh best, but the matter which the vniuersitie, (the Kings eldest daughter, who can not hold her tongue from crying out against them that would murder her father) calleth vpon, is, that all the rest may be banished out of the realme, whilest the other be retained that are in hold; the danger that we are in, wil not wel abide slow working medecines and lingring Whistions. The historie of the humble friers, and of the Cardinall Bonhomee is verrie notozious and fresh in memorie: one of these friers would haue murdered the Cardinall. vpon the instant that order was put downe, and al that were of it banished out of Ieas by Pope Pius the sixth rightfullie so called, for that he most occupied himselfe in making leagues against the Turke, whereas others busie themselves in making leagues against Fraunce. And shall not the Iesuites at this day be banished, that would haue murdered the King of Fraunce, and for letting Varade that murderer breake prison, & sending him away? They that defend this proposition, make more accompt of the life of a Cardinall, then of a King of Fraunce, the

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eldest sonne and protectour of the Church.

By the ciuill law, all the issue of that man that practiseth the death of the Prince, euen to the berie childe that sucketh the mothers breasts, are disinheritid and brought to miserie: so fearefull is the example of treason, and shall we preserve the companions of Varade, I haue bowed the self same bow that he did, that haue the same desire & purpose that he had, that holp him away. Whensoever one Iesuit, shall attempt the murder of one of our Kings, that he onely be banished: This is a good proposition, and well woorth to be mainteined, that it is better that twentie Kings of France be murdered, then all the Iesuites should be banished France: They that are of this opinion, care nat how many Kinges we change.

If they were to be executed as the Templers, their inditements would be framed. But what say the Iesuites? That they came into Fraunce for our good: yea but experience hath shewed vs, that they haue caused our ruine. What needeth further inditement: seeing they aduance our enemies so greatly. There is an excellent saying in Tacitus to this purpose. O noble Counsellers, if we looke no further, but consider with what vile language they haue abused mens eares, prisons and gallowes are too good for them: It is time you hasten to iudgement, that neither they may scape scotfree; nor you repent your selues of your seueritie mixt with clemencie: let them be dispatched with fire and water. Behold a good iudgement for the Iesuites.

Whereouer, happily before the yeare 85. this formalising might haue bin tolerated, for untill that day their lewdnesse and treacherie was shadowed with a godly maske, but now they goe so open faced, that we neede neither letters nor witnesses. Quotidian saith sinelie. There be some crimes of treason against the common-wealth, which may be sufficiently condemned by the view of the cie.

And Seneca to this purpose in the tenth booke of his controuersies saith, whether the common wealth be hurt or no, it is not to be proued by arguments, the hurt of the common-wealth appeareth forthwith. He that should haue layed hands on Iulius Caesar, had there bin any need of contraiting of witnesses to proue that he had passed

passed the Rubicon, that he had entered into Iake with an Arme,  
and taken the treasure of the commonwealth? The painters and  
Poetes giue a naked sword to Justice, to giue vs to vnderstand  
that we may not alwaies stand vpon doubtles and tract of time:  
neither play the part of euill Chirurgians, who for want of hea-  
ling the soze in due time, protract the cure so long, till the strength  
of the patient be utterly cast downe: not possible to be restored.

But what call we notozious? All our Doctors define it in one  
worde, to be that, that is done befoze the people: And I would to  
God that the crimes of the Iesuites were not so great; so certaine,  
and notozious as they are, then should we not haue suffered so  
much miserie as we haue.

O that I might pleade, and not ouercome? O wretch that I am, why is my cause so good?

But they haue left nothing to the Counseler for him to breake  
his head withall: for, to denie matters, that are as cleare as the  
sunne, increaseth the fault, and confuteth it not. Philo the Ieto,  
writing vpon the ten commandments, speaking of the worde of  
God, giueth a good reason why we are said to ke the worde: Be-  
cause saith he; that that which God speaketh is not onely a bare  
worde, but a worke. It is an vsuall and common Proverbe a-  
mongst vs, the voice of the people is the voice of God, whereby is  
meant the voice of the best sort and not of the multitude. Because  
they speake of such thinges as they know, of thinges which haue  
bin seene, and wherein they can not lie.

But some will say that the Iesuites are not all strangers: as  
though the Spaniards by adoption, and by othe, had not done vs  
more harne then the naturall Spaniards. I will rather take  
them for Citizens, which are borne in the remotest place of all  
Scythia, and yet thinke well of France, then they that are borne of  
Paris and brought vp there, and employ themselves most vnua-  
turally and wickedly, to destroy the place, libertie, and honour of  
their countrie wherein they were borne: Comalet, Bernard, and  
such like, are they not Frenchmen borne, and yet are there any of  
any nation that haue so impudently vomited out all sortes of blas-  
phemous.

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phemous speeches against his Majesty; and the memory of the King that dead is, as they have done: Are there any men in the world that have travailed so much as they have done to turne the state upside downe: for if a man make a shew of religion, he may doe what he will with that respect, his penny is good shew: to murder or cause Princes to be murdered, which are excommunicate by the Pope, is the chiefest part of their sending: Y made himselfe, the encourager, and pusher on forward of that Murder of Melun was he not a Parisien: Whither the Iesuites would have bin banished out of France long agoe, had there bin no other Spaniards amongst vs but such as are natives and borne beyond the mountaines of Pirene. The pleasures and exceeding great favours, which King Philip bestoweth upon the Iesuites, maketh it notozious enough, how that he maketh account of them as of his gods substitutes, and instruments of his soveraintie: The great Iesuiticall Argosie, which fetcheth their gold and Marchandises from the Indies, (for they bring from all parts of the world, to increase their treasure in Rome and Spaine withall) this great vessel, I say, payeth no fifth to King Philip: A matter of more value to them, then two hundred thousand crownes a yere: For their part of the conquest of Portingal, he gave them the present which the kings of the East Indies payed from three yeres to three yeres to the King of Portingal, which is worth in Gold, and Pearles, & Spicerie, more then foure hundred thousand crownes. In recompence of which boountie, they speake of him, as of the greatest Prince that ever was in the world, farre surmounting the force of the Romaines, and having more countries under him then all the Kings of the world.

Go on ye Spanish soules to praise and magnifie the forces of the King of Castile, he will make you all Cardinals, as well as Tolledo the Spanish Iesuite. They will no small benefices, (yet for the better maintenance of their table, they bruse & knit many Priories and Abbies together) but they will be Cardinals, to the ende they may be Popes, this is good fifth for their nets: Who was it that brought that bold and proude message to Monsieur of Nevers,



but this Iesuiticall Spanisht Cardinal : Who was not ashamed to say to him in Iamurie last, that the three Prelates, which were present at his Paesties conuersion, should be made to come before the Cardinall of S. Severin chiefe of the Inquisition, for absolution for that fact. What a shame, what blasphemie against God and his religion, to demaunde absolution, for the best worke, the holiest worke, the profitablest worke, & most necessarie worke that could be done in Christendome : But because it was discommodious, damageable and hurtfull to the King of Spaine, the Iesuites will euer condemne it, and iudge it worthe penance and absolution. Hereupon it came, that at the first bruite of his holy conuersion, they sent Du Puy from Paris to Rome, at this day their Prouincial, to perswade the Pope that it was but a fained matter,

But now it irketh them that time is so farre spent  
and so many dartes plucked out.

How can we doubt to banish these Murderers, seeing that since the year 1550, (as Monsieur the Counteler of Melu hath well obserued it in his plea) when the Iesuites presented their letters, signed in the presence of the Cardinall of Loraine, and grounded vpon their admission in Spaine, (a goodly consideration surely) these letters were simply and absolutely refused by the Court, assembled the two halfe yeeres. And foure yeeres after, vpon a second instance by the Iesuites, the Court would know the opinion of the Sorbone, which being assembled by foure daies space together (the holy Ghost no doubt being their director and president) moued as it may seme by an instinct from aboue, reieated them, counting them a most dangerous and most pernicious companie, for the state of the Kingdome and for Religion, and such as would cause many quarels, diuisions and dissentions amongst the French nation. And because it may be apparant, that we adde nothing of our owne heads, behold the very wordes of the decree of Sorbone, which in few wordes, setteth downe the miserie that we haue received by this new and dangerous sect.

This new fellowship, challenging vnto it selfe the vnwoonted name of Iesus, so losely and vnadvisedly without any discrete choise receiuing

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receiuing into their fellowship tag tag, be they neuer so lewde, wicked, and infamous, carrying no difference from seculer priests in their outward habite, in haaling of their crownes, in saying their canonicall call houres privately, or singing them openly in the Church, in cofesters and silence, in difference of meates and daies, in fastinges, and diuers other rites and ceremonies, (whereby States of religion are seuered one from the other and mainteyned) endowed with many and sundrie priuileges, licences and freedomes, especially in the administration of the Sacrament of penance and Eucharist, and that without difference of places, or parsons, also in the office of preaching, reading, & teaching, in prejudice of Ordinaries, yea of Princes & temporall Lords, against the priuileges of Vniuersities, to the great burden of the people, seemeth to be against the honestie of monasticall religion, it weakeneth the studious, godly, & necessaric exercise of vertues, abstinencies, ceremonies, and austeritie of life, yea that mores, it openeth a gappe, to a general Apostasie from other religions: it withdraweth from Ordinaries that subiection and obedience that is due vnto them, it spoileth as well the Lords temporall as the Spirituall of their rights and Iurisdictions, it bringeth in a confusion into both pollicies, many quarels amongst the people, many strifes, discordes, contentions, emulations, rebellions, and sundry schismes. These things therefore diligently weighed and considered, this fellowship seemeth to be a dangerous thing for the matter of faith, like to be a worker of the disturbance of the peace of the Church, & an vtter ouerthrow of monasticall life & tending rather to the pulling downe then to the building vp of the Christian faith.

Before the effects of their conspiracies were knowen, we marvelled much in our Vniuersitie, saying what maner of people are these: Are they regulers or seculers: for we haue no thirde sort. They are not seculers, because they liue in common, haue a generall, and to be short, make a bolue of pouertie, and yet haue the whole managing of the goods of their Colledges. Again, they be not regulers: for they haue no rule, nor fasting, nor distinction of meate, neither are bound to any certaine seruices, and may succede, though they can not rid themselves of their oth. They haue  
four

four or five sortes of bowes, Simple, Compounded, Solemne, Se-  
crete, Publike. To be short, they make a harly burly and turne  
all things upside downe, and if you aske them what they are, they  
answer you, As you see.

We marvelled greatly, I say at that time, but now we leaue.  
And why so? Because in a word, they be nether secular nor regu-  
lar. What than? Nothing but verie spials of Spaine, you may  
terme them as you please, they wil not reade, if you will not haue  
them; they will take what othes you will, onely with this pro-  
mise, that you will let them alone, to betray at their pleasure, to  
play the spials; to raise false braytes amongst the people, and now  
for the aduantage of the Spaniard, kindle and blow the fire of our  
dissensions. This is all they demaund, this is their bowe, their  
profession, their rule, their plottings, their greatest happe that can  
befall them.

It is not the Sorbone of Paris onely that hath condemned them;  
but in Rome it selfe, the honestest sorte perceiving the plotting of  
Ignatius the Spaniard, opposed themselves against this sect. Be-  
hold what they themselves doe write of this matter in the life of  
their Ignatius, pag. 149. And afterwarde, vpon the request of Ig-  
natius, that his institution might receiue confirmation, the matter  
was committed by the Pope to three Cardinals: who laboured great-  
ly, that it might not be receiued, especial the Cardinal Bartholomæus  
Guidicionus, a godly and learned man, and one that did not like that  
there should be such a multitude of religions in the Church of God,  
as there be now a daies, mooued thereunto perhaps by the decrees of  
the Laterane and Lion Councils: which two Councils do restraints  
and prohibite the multiplying of new religions, or peraduenture by  
reason of the decay of discipline which was much altered and worne  
out in some of the, which he thought were more fit to redresse, then  
to deuise and make new. And thereupon it is reported that he wrote  
a booke. So that he being of this opinion, sharply withstood ours,  
and of all men, was the greatest aduersarie, that our Societie had, some  
few other ioyned their endeouors to his. How than came it to passe  
that it was receiued, all these impediments notwithstanding? The

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promise of the fourth vow of expresse obedience to the Pope about all the Princes of the earth. ~~So~~ what they themselves write of this matter in the selfe same Page 144. Whose religion, should be the religion of the regular clerkes, but their purpose is to be at the Popes commaundement, and to frame their liues wholly according to that rule, which he had long before deuised & set downe. Which thing the Pope did willingly giue eare vnto. the 3. of Sept. at Tibure. Anno 1539.

So that, they were reiected both in France and Italie by all the greatest Catholikes which were no Spaniards: vnlesse peraduenture they & their adherents be so impudent as to say, that the Sorbone was an heretike in the yere 54. when they made that decreé against them. As they are so impudent to publish amongst the women of their congregation, that all they which pursue this cause, are heretikes that come from Geneva and England. And were it not, that I, that, now speake had not bin knowen from my childhood, brought vp in the kings Colledge of Nauarre, and my profession so notozious, and my preferment to publike and Honorable charges euer the since the yere 80. and 85. did not exempt me too manifestly frō their illusions they would happely imagine that I was sent from some one of those places of purpose to plead against them. But who shalbe counted a good Catholike, that speaketh against the Iesuits, seeing they haue caused the Sorbone to be pronounced Heretickes by the Inquisition of Spaine, we learne this of themselves who make their vaunts, that when they saw this decreé of Sorbone against them, they betooke themselves to the Inquisition of Castile, to cause the Sorbone of Paris and their Decré to be condemned. ~~So~~, (my good Lordes) who should be able to escape out of the handes of this brutish, barbarous Spanish Inquisition, the snare laid for all men that oppose themselves against the greatnes of Castile, the bloudie shoppe of all crueltie, the scaffold of all the most tragicall, hideous, and horrible slaughters that can be deuised in the worlde: who, I say, should be able to escape out of the hands of this Inquisition, seeing the Sorbone of Paris is condemned amongst them: But where

is this condemnation? Behold here it is reported in the life of their Ignatius pag. 403. Furthermore, because the Decree of Sorbone was against the authoritie of the Sea Apostolike which hath allowed and confirmed our religion, the Inquisitors of the faith haue by their Decree forbidden it to be read in Spaine, as a thing that is false, and offensive to godly cares.

You may not maruell that the Inquisition is so carefull for the Iesuits, for these two foundations haue no other marke they shoute at, but to establish the tyrannie of Castile, ouer all Europe.

And shall we still continue colde in banishing them, that make prouisions in Spaine, against all that we can do in France? To banish them that giue all the aduise they can to our enemies, that kindle all treasons, corrupt the mindes of all youth, and haue no desire in the world, but to murder the King: what will you looke for more? weighty enterprizes, must haue speedie dispatches, no delaies must be vsed. Euery man is iustly prouoked against them, the wound of the miseries which they haue wrought vs, is yet fresh before our eyes. Either this Audience shall free France of these new Monsters engendred to dismember it, or if their subtilties, their craftes, the brutes which they cast abroad, doe maintaine them, I tell you plainly and as lowde as I can, though they haue found so much fauour as to haue the doores shutte, yet my voice shal pearce through to the foure corners of the Realme, and I will yet consecrate it to the posteritie that will iudge without feare, and without passion, who are best Frenchmen, and most desirous to leaue it such a liberty, as we haue receiued from our fathers, I tell you plaine, (and I wil stretch out my voice, as lowde as I can) they will doe vs yet more harme, then ever they did. And I know not what will become of our strength, whether it wilbe dismembred or no, I know not whether our goods and our liues shalbe ransacked once againe or no.

I conceiue nothing in my brest but heauie newes.

The affaires of the world passe, and runne away in a moment, the idle Pariners take a shoare, while the weather is faire. That Iudgement is the best, that vseth no delaies. And to what purpose

E.g.

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are these delates : To giue them leasure to come to the marke they shote at, full of alaraines, yea full of the blood of the best sort. Tigres and Lions neuer leane of their cruelty, sometime they will lie still, and when thou lookest not for it, their mitigate forwardnesse becommeth worse. O that we might be so happie all together, as to enjoy our Countrey freed from all these miseries, with no lesse feruent affections and zelous pietie, then I am moued to be earnest in this cause without hatred to any man. My minde can neuer be of from this murderer of Mahu, and my hart will neuer be at rest as long as I see these shreuing Iesuites and egggers on of such murderers remaining in France. If they might once be banished, then should I be assured, then should I see all the mischieuous practises of Spaine, broken a sunder in France. All the Brotherhodes of the name of Ihesus, of Cordon, de la Vierge, de la Cappe, du Capelet, of the little Collet, and a thousand others would be put out. When could not the Traitors, that practise against the State, know to whome they might addresse themselves. For, to goe to the Embassadour of Spaine, there is none amongst vs, to goe to a suspect person, that would quickly be discovered; and besides, the papers and writings of private persons, fall after there death into the handes of the Magistrates, but this Societie dieth not: and moreover, vnder pretence of deuotion, the assemblie of this Councell is alwaies reuert. To be short, of an hundred, that shall repose any confidence in them, you shall not finde two amongst them, that will discouer themselves one to another :

No man shall know this but thou that onely art privie to my vowes.

— Then as therfore the Iahistias leaue nothing in y<sup>e</sup> sicke bodies, that may be hurtfull, so it behoueth vs to cut of all whatsoever it may be that may be an impediment to our libertie. And let vs not be like to them that are sicke of choler, that will in no wise take a medicine to ridde them at once of that humour, and to make them whole: but content themselves to take away onely some part of the humour, that doth disast them, and in conclusion pay



pay for it with bloud: of extreame griefe and anguishes that cut  
deap into them: As there are certaine fauours which cause them  
that haue the falling sicknes come quickly to themselves againe,  
but yet heale them not, they are good for a while, and are no reines:  
dies for the griefe but impediments. As moche can the Iesuits be  
taken to be within the compasse of the Kings declaration, which  
hath this exception in proper termes: For cause and excepted the  
attempt and felonie committed vpon the person of the King, our  
most honourable Soueraigne and brother, and the enterprise against  
our owne person: which can in no wise be referred to any of the  
but to the Iesuits, which sent the ingendered filth from Lyons, and  
then from Paris. Moreover the selfe same Edict of the 4. of A-  
prill in Anno 1594. pardoneth none but such as renounce all  
leagues and associations as well within the Realme as without.  
Now the principall bolde of the Iesuits being to obey their Gener-  
all, who is a Spaniard, in all thinges, and the Pope, they can by  
no means renounce this association: which is the strictest in the  
worlde, unlesse they renounce their societie. To be short, they can  
not be Iesuits, and receive benefit by the Kinges edict, which saith  
in any other place, that such renouncings and oath of fidelitie must  
be done within a moneth. Which the Iesuits haue not accomplished  
vnto this day, neither can they shew any act, to serue for an indure-  
ment for vs to thinke, that they had any such purpose: as in verie  
deed they be not capable of it, for no man can be liege vassal to two  
Lords.

There is an old writer saith verie elegantly, What auailed it to  
be valiant in the field, and to liue lewdly at home? While the King  
is on horsebacke to vanquish, defeat, and put to flight his enemies,  
and to force towncs that hold out headonly against him, whilest he  
endureth the heate of the Summer, the cold of the Winter, and in-  
dangereth himselfe daily in the Marres for our libertie, shall we  
suffer the Iesuits in all his principall towncs, which do nothing  
daily with their confessions but stirre vp a thousands of new ene-  
mies, and hold secret counsels of rebellion, and all sortes of trea-  
sons: As it auaileth not against the plague, to be careful of a mans  
health,

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health; for it seizeth one as well as another: So is it to small purpose for Magistrates to be carefull to torment themselves, to trot vp and downe euerie way, as long as the plague continueth in the middelt of the Town and Vniuersitie, we shal lose our people by thousands on a plunge.

The Iesuites had neuer a fairer day in France, then they had in these last warres; which they could willingly call the golden world, as Commodus did: for they saw all other Colledges besetted with their strange garrison, and spoiled euerie day by them, they saw all the Scholers with them, and the whole Vniuersitie brought to the onely Colledge of Iesuites, as it is almost at this day. A man would not beleene what slaughters they made in the mindes of these yong youths, speaking of nothing in all their discourses and in all their Themes, but of reasons why it was lawfull to murder the King. And yet the mischiefes that they haue done in Paris, is nothing in comparisou of that, that they haue caused to be wrought in other townes.

To thinke that the interest of the Vniuersitie of Paris is bounded within the enclosure of their walles, that were to shote at a wrong marke, and not to consider the truth of things as they are: For if you stop the springs, which make great riuers when they be once ioined together and come into one, they must needs drie vp. Suffer the Iesuits in all the Prouinces, what will become of your Vniuersitie of Paris thinke you? And in deed if we compare the high degre of reputation, which you my Lords, haue sene our Vniuersitie in, with the continuall decay thereof since the Iesuites came into France, & settled themselves in all Townes from whence Scholerstame, and the extrenue pouertie, miserie, and want that it is now brought vnto, readie to yeeld vp the Ghost, if by you, my Lords, her Childzen, she be not succoured in this extremitie: Is it not apparant, what iust cause she hath to complaine, & with what regard you ought to heare her in the request, she now presenteth to you.

If the day of our preseruation be as well welcome to euerie one of vs, as the day of our birth is to our paréts; surely the day wher-

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in the Iesuits shalbe banished out of France, wilbe as faire and ioy-  
ful a day as euer was the day of the foundation of our vniuersitie.  
And euen as Charles the great after that he had deliuered Italie frō  
the Lombards, Germanie from the Hungarians, had made two  
tourneies into Spaine, and oftentimes subdued the Saxons; erected  
the vniuersitie of Paris, which hath bin for eight hundred yeares  
space the most flourishing in the world, in all arts and sciences, and  
hath bin a refuge to learning banished out of Asia, decayed in  
Greece, Egypt, and A fricke. So Henrie the great, hauing chased out  
the Spaniards by the force of his armes, and banished the Iesuites  
by your decree, shall set vp our vniuersitie in her ancient bright-  
nes, and in her former glorie, and his name and praise shall for e-  
uer be sounded forth vpon our Theaters: His triumphes, his vic-  
tories, and his high exploits of armes, shalbe for euer the subiect of  
our verses and of our Panegyriques.

And you, my Lords, that haue this god happē, this rare and  
wishfull blisse, to be iudges of this great and important cause, list  
by your cogitations, I beseech you, stretch them out euen to the  
world to come, your name, your memoirie shall be for euer engra-  
uen in Letters of Gold, not onely in our vniuersitie, but in the  
heartes of all honest men, and in the heartes of all true French  
men.

Thou golden Clio, thou sufferest nothing to perish, thou sufferest  
no famous thing to die, reseruing the monument of old ages, to be  
laid vp in future Bookes. The titles of labors that would wax olde,  
thou repairest with the flower of during youth, for thy sake ver-  
tue warfares; at thy becke faults become appalled.

Therefore, seeing this occasion is offered you, hold it: and beare  
in mind, that you are Princes of the most honorable counsell in  
the world. Doubt you not but your decree shalbe speedily executed  
euerie where. The report thereof shall no sōner come to other  
townes, but they wil vpon the verie instant, banish from among  
them all these Optals of Spaine. They that say, that the Parlia-  
ment can not make them to depart further then out of the limits  
of their iurisdiction, they know not how far the iurisdiction of this  
Court.

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Court stretcheth in such cases. It hath no other boundes and limits, but euen as farre as the point of the Kings most victorious sword, who will cause your decrees of counsell to be executed eue to the middell of Piedmount, where his good fortune hath alreadye planted the Flower de Lys, so farre forth as all the Canons of Spaine can not shake it.

The King doth greatly desire it: can you thinke that he loueth them that cease not daily to make attempts against his life: and that haue bin the causers of all the miseries, which his poore people endureth? If you had once set downe your decree, an hundred thousand men would not be able to empeach the execution of it: his spairie will haue you persakers in some sort of his triumphes.

And following the examples of his Ancestors, diggesth the factes of the Empire by the handes of his Counsellors and Judges.

He hath chased the armed and open garrison of Spaniards out of Paris: chase you, my Lordes, the covert and secret garrison, chase that which brought in the other, that caused it to stay so long, and would haue doubled it, if they could haue had but one passage vpon the Oyle; at what time they came as farre as Beuiais. The time is come though it be latter than is for the honoz of the reputation of France, but yet it is so seasonable, as it may not be differred.

Consider if it please you, my Lordes, how farre you are come, you haue pronounced the Duke of Mayenne guiltie of treason, and the tyrant of Spaine, and his maintainers which ioine armes with him, common enemies to Christendome. It is well done, play the men, as he sae how farre you are gone: you haue taken the towne of Paris frō them; which they thought to haue subiected to their sooueraintie for euer. Nothing in the world grieueth them so much, as that they toke not away all your liues. Point they make litle account of all of you: if you fall into their handes againe, the Bastile shall not be your prison, but your graue: and yet I cannot tel, whether they will boughase you so much fauor. God hath this day put power into your handes to make a clere dispatch, and to break in

in kinder for euer all their practises, and all their intelligences: It will be as good as the losse of two battails vnto them, when they shall vnderstand that all Iesuites are banished out of Fraunce. And my Lords, let not slip this faire, this readie occasion of deliuering your selues from them, which make no other vse of their learning, then as Caracalla did, to be a fit instrument to doe mischief. Chase away this kinde of people, which haue no fellowes in all sortes of wickednes: so sharpe twitted, so readie, so bold, so craftie, so watchfull in mischief, so diligent in wickednes. Against whom when you shall arise, my Lords, to giue iudgement, remember I beseech you, how easie a punishment banishment is to them that haue so great riches in Spaine, in Italie, and in the Indies: whereas in the yeare 1530. they had but a small pension sent them out of Spaine, as they themselues confesse. Remember also, if it please you, the losse of your parentes, of your friendes and of your gods: of the desolation of so great a Countrey, of the losse of so many great Captaines, of so much braue Nobilitie, of so many braue Soldiers carried away with the furie of our warres, which they alwaies blowed & coles of, as they do yet at this day. And doubt not a whit, but if you ridde Fraunce of this poison, it will fare with it, as it doth with bodie, which become moze healthfull by long diseases, which giue them a moze perfect and clere health, then they toke from them. And in case their Counsell commend vnto you the magnanimitie and clemencie of the King, remember you, my Lordes, that it is this King, whose blood they haue euery day in their bowes, his death in their prayers, his murdering in their detestable and execrable Counsels. Remember yet, that it is this King from whom they haue laboured euen from their verie founder Ignacius, to take away part of the Crowne of Nauarre, and now labour after nothing els, then by might and maine to take away from him the Crowne of France, which their desire is to subiect and vnite to Spaine, as they haue done Portingall.

Sire, you haue borne too long: you haue too much endured these traitors, these murderers in the middelt of your Kingdome. For your owne part, your fame and glorie is gone to the vttermost

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Empires of all the world: there is no talke nor speech, but of your victories, and of your conquestes: and you haue gotten the Sur-name of Great for ever, and so shall it be eternized: your wonderful feats of armes, haue filled your handes with palmes, treading vnder the foot of your authoritie, the rashnes, the disloyaltie, & the spoiles of all your enemies. But, Sir, you are not in the world for your selfe alone, consider, if it please you, how greatlie the glorie of your name would be weakened, if it should be found read in Histories, that want of smothering these Serpents, or at least, driving them out of your Kingdom, turned in the end to your losse, and to the losse of all your poore subjects after you. Sir, you haue to doe with a patient and forward enemy, who will neuer leane of his hope and plottings against your state, but when his life must end. All the rest of his sleights haue failed him, & are found to weak. The last remedie that he hath, is to cause you to be murdered by these Iesuites, fixing he can not otherwise stop the streame of your good fortune. He will haue patience, he wil dissemble, but still his eye shalbe vpon his marke, & as long as his colonies of Iesuites remaine in France, or his abduisers, and his packets may be receiued, or his murderers exhorted, confessed, houseled, encouraged, nothing wilbe too hard for him, Sir, if your princely courage wil not suffer you to be afraid for your owne person, at the least wise, take some apprehension of it for your poore seruants. They haue left their wiues, children, goods, houses, comodities, to follow your fortune: the rest that remained in y great towne, haue exposed themselves to be boucheried by the Sixteene, to the end they might open the gates vnto you: And now, Sir, wil you haue no care of your life, to preserve theirs that is inseparably ioined to yours: wil you haue no pitie of so manie women, so manie poore children, which should become slaues for ever to the Spanish pride and cruelty? Sir, you haue open enemies inough to fight withal in France, Flanders, and Spaine, defend your sides from these domestical murderers: so that you remoue them far inough of, we feare not all the rest. The Spaniard can not make vs slaues, but by marching through your blood: the Iesuites his creatures, wil neuer be at rest in Fraunce, vntill



untill they haue shed it. Vtherunto the care of your faithfull ser-  
uants hath stopped the course of their parricides. But, Sire, if they  
be let alone amongst vs, they may alwaies send you murderers,  
whiche these fellows shall confesse and housell as they did Barri-  
ere, and we, Sire, cannot watch alwaies. It cannot be, but they  
that shoot so long at one marke, wil hit it at the length: their blou-  
die mundes, all to be smeared yet with the blood of the death of  
the late murdered King, whose murdering was plotted and resol-  
ued vpon in their Colledge, and their thirsting after the atchi-  
uing of their attempt vpon your life, giueth them no rest neither  
day nor night: but they goe alwaies musing, alwaies turning, al-  
waies traouailing to come to this last point, which is the full cup  
of their desires, and of the desires of all the Iesuites. Sire, the  
considerations which they that haue no apprehension of feeling of  
your death, represent vnto you on the contrarie side, are so many  
evident and manifest treasons. When you haue assured your own  
life, when you haue assured the state of so many great & mighty  
Cities by banishing the publike counsaile which your enemies  
haue yet within them, by meanes of the Iesuites, then shall  
you bee feared on the other side the Mountaines: And then,  
Sire, shall you haue that Honour and respect done to you,  
that is due to the greatest King in all Europe: to the Kinge  
that hath vpon his head the Crowne of glorie and libertie to  
be the greatest King of all Christian people. But as long as some  
haue hope to dispatch you and all true Frenchmen, thzough the  
practises, sleights, & confessions of the Iesuites, you shall haue those  
indignities done to you, that neuer any King of France did yet en-  
dure. Sire, you are the eldest sonne of the noblest, of the worthi-  
est, the auncientest house that is vpon the face of all the earth, all the  
course of your life is nothing but pillars of victorie, but triumphs,  
but bay trees, but victories which you haue gotten of all them that  
durst lift vp an hand against you: All prophecies call you to the  
seigniozie of the world, and now what are these people, who are  
these traitors, who are these bastards of France, that goe about to  
put into your head fears to offend a stranger, to the end you should

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retein these murderers, that cease not to practise against your life. Sire, the Kinges of Fraunce haue bin accustomed to giue lawes to others, and not to take any. The great God of battalles, that hath led you by the hand hitherunto, preserve you to farre greater things then these are: But Sire, dispise not the god aduertisements which he giueth you, and banish with these murdering Iesuities, all those, that building their fortune vppon your Tombe, will labor by all the meanes they can to keepe them still within your Kingdome.

I conclude, that it would please the Court, to cause the request of the Vniuersitie to be recorded, and to Decree that all the Iesuities of France void and departe the realme, territories, and Countreies vnder the obedience of his Maestie within fiftene dayes after notice giuen, which shalbe done in euery one of their Colledges or houses by speech to one of them for all the rest. Otherwise, and in default of so doing, and in case any of them be found in France after the said time, that forth with, and without any formalitie of processe, they shalbe condemned as guiltie of Treason to the highest head, and hauing enterprised against the life of the King. And call for the charges.

The resolution of the Vniuersitie, solemnely and lawfully assembled the 18. of Apr. in An. 1594. to be humble suiters, that the Iesuities might be vtterly banished.

**I**n the yeere of our Lord one thousand five hundred nientie foure, vpon Monday the 18. day of Aprill, the Vniuersitie of all sortes and degrees of this famous studie of Paris, being assembled together in S. Mathurins Church for a generall precession to be made from the Vniuersitie to the holy Chappel of the Kings palace in Paris, to giue thanks to the most high God for the happie deliuerie of this famous Citie out of the handes of the Spanish enemies, for the prosperitie, and most happie successe of the most Christian & most victorious King Henry the 4. King of the French and Navarre our most deere and liege Lord, for the preservation of the

the Citie vnder the gouernement and protection of our said liege Lord the King, and for many other respects touching and concerning this Vniuersitie, and for the humble supplication presented by Laurence Bouceret doctoz of Artes, that the Iesuites might be called in question and be bitterly banished out of the Realme, the said Vniuersitie, as their manner is, duely assembled at their accustomed houre, with a whole consent of al the Doctozs and Masters of all the foure faculties, and with the consent of the foure Procuratozs of the nations, no one man gaine saying, ordeined, decreed, and determined, that the said supplication of the said Doctor Bouceret was to be allowed, and therefore that the Iesuites were duely and orderly to be called in question, and to be wholly banished out of the Realme. To which ende and purpose, it seemed good to the said Vniuersitie to make choise of certaine select men out of euery facultie to prosecute the cause, whereupon the Diuines named Maister Adrian d' Amboise President and rector of the Kings Colledge of Nauarre, and such an other Doctor as the said d' Amboise would thinke good to make choise of; the Canonists allowed well of this proceeding, and because there was then present but one onely Doctor of that facultie, to wit D. Dauidson, he promised to name some other of his Doctozs; the Philosophers, D. James Cousinet: Lastly, the facultie of Artes named D. Laurence Bouceret, and D. George Criton. And so with one consent it was agreed and concluded, no man gaine saying, by D. James d' Amboise, Chanceloz of the Vniuersitie, and by the whole Vniuersitie, the day and yeere aboue

written. Thus signed, du Valle. And on the

side. Seene by vs, James d' Amboise

Chancelor of the Vniuersitie.

And sealed with redde

waxe.

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The request of the Vniuersitie to the same end.

To our LL. the Court of Parliament.

**M**ost humbly beseechen the Chancelor, Deane, and Faculties, Proctors of the Nations, Ayders and Scholers of the Vniuersitie of Paris, saying, that whereas they haue of long time complayned to this honourable Court of a great disorder fallen out in the saide Vniuersitie by a certaine new secte, sprong vp as well in Spaine, as in other places thereof, taking vpon them an ambitious title, of the Societie of the name of Iesus, and haue from time to time, and namely since these last troubles shewed themselves partakers with the Spanish faction, and their instruments, to the viter vndoing and desolation of this state, as well in this towne of Paris, as elsewhere throughout the realme of France and other Countries, a matter forseene euen from the beginning of their aduancement by your said Suppliants, and namely by the Decree of the facultie of Diuinitie which was at that time made against them; purporting that this new secte was foisted in, to breake all order as well politike as Ecclesiasticall, and specially the order of the Vniuersitie, as appeared by their refusing to obey the Chancelor, Archbishops, Bishops, and Curates, and other superiours of the Church. And whereas the Impes of the said pretended society of Iesus, about thirtie yeeres agoe, not hauing as yet then spued out their poyson in all the other townes of France, but onely in this towne, presented a supplication to be incorporate into the said Vniuersitie; and that beyng considered vpon was referred to Counsaile, and order set downe that in the meane season, all things should stande in that state they were, which was in effect, that the Iesuites should not meddle in any thing to the preiudice of that order, which notwithstanding they obeyed not, but that more is, beside their pernicious purposes, intruding themselves and meddling with matters of State, serued as instruments and spials in this France, for the aduancement of the affaires of Spaine, as it is well knownen to all the worlde, and their request

quest as aforesaid referred to Counsaile, was not orderly pursued,  
nor the pleas taken out on either side, wherby it came discontinued.  
In consideratiō wherof may it please your good LL. to ordeine that  
this sect may be banished, not onely out of the Vniuersitie, but  
also out of the whole realme of France, calling to your assi-  
stance in this behalfe the Kings Atturney generall, and  
so shal you do well. Thus signed. Le Royer. and  
on the side, D' Amboise Chancelor of the  
Vniuersitie. And sealed with  
redde waxe.

FINIS.

